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BY J. HAMILTON MOORE,

*Author of the Practical Navigator and Seaman's New Daily Aſſiſtant.*

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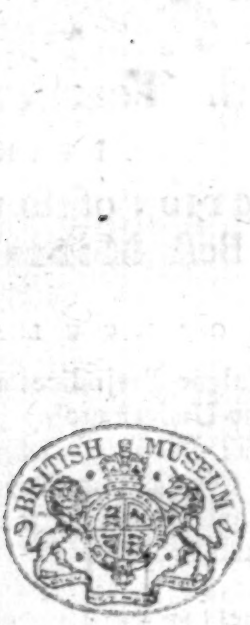
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# PREFACE.

AS the deſign of Learning is to render perſons agreeable companions to themſelves, and uſeful members of ſociety; to ſupport ſolitude with pleaſure, and to paſs through promiſcuous temptations with prudence; 'tis preſumed, this compilation will not be unacceptable: being compoſed of pieces ſelected from the moſt celebrated moral writers in the Engliſh language, equally calculated to promote the principles of religion, and to render youth vigilant in diſcharging the ſocial and relative duties in the ſeveral ſtations of life; by inſtilling into their minds ſuch maxims of virtue and good breeding, as tend to eradicate local prejudices and ruſticity of manners; and, at the ſame time, habituate them to an elegant manner of expreſſing themſelves either in Writing or Speaking.

And as the firſt impreſſion made on the minds of youth is the moſt laſting, great care ſhould be taken to furniſh them with ſuch ſeeds of reaſon and philoſophy, as may rectify and ſweeten every part of their future lives; by marking out a proper behaviour both with reſpect to themſelves and others, and exhibiting every virtue to their view which claims their attention, and every vice which they ought to avoid. Inſtead of this, we generally ſee youth ſuffered to read romances, which impreſs on their minds ſuch notions of Fairies, Goblins, &c. that exiſt only in the imagination, and, being ſtrongly imbibed, take much time to eradicate, and very often baffle all the power of philoſophy. If books abounding with moral inſtructions, conveyed in a proper manner, were given in their ſtead, the frequent reading of them would implant in their minds ſuch ideas and ſentiments, as would enable them to guard againſt thoſe prejudices ſo frequently met with amongſt the ignorant.

Nor is it poſſible that any perſon can ſpeak or write with elegance and propriety, who has not been taught

to read well, and in ſuch books where the ſentiments are juſt and the language pure.

An inſipid flatneſs and languor is almoſt the univerſal fault in reading; often uttering their words ſo faint and feeble, that they appear neither to feel nor underſtand what they read, nor have any deſire it ſhould be underſtood or felt by others. In order to acquire a forcible manner of pronouncing words, let the pupils inure themſelves, while reading, to draw in as much air as their lungs can contain with eaſe, and to expel it with vehemence in uttering thoſe ſounds which require an emphatical pronunciation, and to read aloud with the exertion they can command; let all the conſonant ſounds be expreſſed with a full impulſe of the breath, and a forcible action of the organs employed in forming them; and all the vowel ſounds have a full and bold utterance.

Theſe reaſons, and to inſpire youth with noble ſentiments, juſt expreſſion, to eaſe the teacher, and to render a book cheap and convenient for ſchools, as well as private perſons, who have neither time nor opportunity to peruſe the works of thoſe celebrated authors from whence this collection is made, was the cauſe of the following compilation.

And as ſpeeches in both houſes of parliament, pleadings at the bar, inſtructions in the pulpit, and commercial correſpondence, are delivered and carried on in the Engliſh Language; the cloathing our thoughts with proper expreſſions, and conveying our ideas, either in writing or ſpeaking, agreeably, cannot fail of making an impreſſion upon the hearer or reader. For, a man's knowledge is of little uſe to the world, when he is not able to convey it properly to others; which is the caſe of many who are endowed with excellent parts, but are either afraid or aſhamed of writing or ſpeaking in public, being conſcious of their own deficiency of expreſſing themſelves in proper terms.

In

In order to remedy these defects, and to ease the teacher, I would advise, that several young gentlemen read in a class, each a sentence in this book, (it being divided into small portions for that purpose) as often as convenient: and let him who reads best be advanced to the head, or have some pecuniary reward; and every inferior one according to his merit: this will create emulation among them, and facilitate their improvement much more than threats or corrections, which stupifies and intimidates them, and often ends in contempt of their teachers, and learning in general. This will draw forth those latent abilities, which otherwise might lie dormant for ever.

It may not be improper for the teacher, or some good reader, to read a sentence or two first, that the learners may gain the proper emphasis, and read without that monotony so painful to a good ear: for they will improve more by imitating a good reader, than any rules that can be laid down to them. When they come to read gracefully, let them stand up in the school and read aloud, in order to take off that bashfulness generally attending those who are called upon either to read or speak in public.

The next thing I would recommend, is the English Grammar, (the best I know of is Buchanan's Syntax) the knowledge of which is absolutely necessary, as it is the solid foundation upon which all other science rests. After they have run over the rules of syntax, the teacher may dictate to them one or more sentences in false English, which they may correct by their grammar rules, and also find out the various significations of each word in the dictionary; by which means they will soon acquire a copious vocabulary, and become acquainted not with words only, but with things themselves. Let them get those sentences by heart to speak extempore; which will, in some measure, be delivering their own compositions, and may be repeated as often as convenient. This will soon give

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the young gentlemen an idea of the force, elegance, and beauty of the Engliſh language.

The next thing I would gladly recommend is that of letter-writing, a branch of education which ſeems to me of the utmoſt utility, and in which moſt of our youth are deficient at their leaving ſchool; being ſuffered to form their own ſtile by chance, or imitate the firſt wretched model that falls in their way, before they know what is faulty, or can reliſh the beauties of a juſt ſimplicity.

For their improvement in this particular, the teacher may cauſe every young gentleman to have a ſlate or paper before him, on Saturdays, and then dictate a letter to them, either of his own compoſition, or taken out of ſome book, and turn it into falſe Engliſh, to exerciſe them in the grammar rules if he thinks proper, which they ſhould all write down, and then correct and tranſcribe it fairly in their books.

After the young gentlemen have been accuſtomed to this ſome time, a ſuppoſed correſpondence may be fixt between every two of them, and write to one another under the inſpection of the teacher, who may correct and ſhew their faults when he ſees occaſion; by ſuch a method he will ſoon find them improve in epiſtolary writing. The ſame may be obſerved with regard to young ladies, who are very often deficient not only in orthography, but every other part of grammar.

If ſomething ſimilar to this method be purſued, it will ſoon reflect honour on the teacher, give the higheſt ſatisfaction to judicious parents, and entail upon the ſcholar a pleaſing and laſting advantage.

THE EDITOR.

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# CONTENTS.


*THE Purſuit of Knowledge recommended to Youth* p. 1
*Directions how to ſpend their Time* 5
*Miſpent Time how puniſhed* 9
*Modeſty* 14
*Affectation* 20
*The ſame continued* 24
*Good Humour and Good Nature* 28
*Friendſhip* 31
*Detraction and Falſhood* 38
*The Importance of Punctuality* 48
*Temperance and Exerciſe, the beſt Preſervatives of Health* 52
*The Duty of Secrecy* 60
*Of Chearfulneſs* 65
*On the Advantages of a chearful Temper* 69
*Diſcretion* 73
*Pride* 76
*Drunkenneſs* 79
*Gaming* 84
*Whiſperers and Giglers complained of* 88
*Beauty produced by Sentiments* 92
*Honour* 101
*Human Nature* 104
*The Advantage of repreſenting Human Nature in its proper Dignity* 108
*Cuſtom a ſecond Nature* 113
*On Cleanlineſs* 117
*The Advantages of a Good Education* 120
*Learning a neceſſary Accompliſhment in a Woman of Quality or Fortune* 122
*On the Abſurdity of Omens* 125
*A Good Conſcience, &c.* 129
*On Contentment* 133
*Human Miſeries chiefly imaginary* 137


*A Life*

*A Life of Virtue preferable to a Life of Pleasure* 143
*Virtue Rewarded* 146
*The History of Amanda* ib.
*The History of Abdalla and Balsora* 150
*Rashness and Cowardice* 157
*Fortitude founded on the Fear of God* 162
*The Folly of Youthful Extravagance* 165
*The Miseries of depending on the Great* 170
*What it is to see the World* 174
*The Story of Melissa* ib.
*On the Omniscience and Omnipresence of the Deity, together with the Immensity of his Works* 176
*Motives of Piety and Virtue drawn from the Omniscience and Omnipresence of the Deity* 183
*Reflection on the Third Heaven* 187
*The present Life to be considered only as it may tend to the Happiness of a future one* 192
*On the Immortality of the Soul* 195
*On the Animal World, and the Scale of Beings* 198
*Providence proved from Animal Instinct* 203
*Good-Breeding and Complaisance* 207
*Further Remarks taken from Lord Chesterfield's Letters to his Son* 211
*Genteel Carriage* 214
*Cleanliness of Person* 217
*Dress* 219
*Elegance of Expression* 220
*Small Talk* 223
*Observation and Attention* 224
*Absence of Mind* 226
*Knowledge of the World* 227
*Flattery* 228
*Study the Foibles of Men* ib.
*Judge of other Men by yourself* 229
*Certain Hours of applying to them* ib.
*Command of Temper and Countenance* 230
*Seem friendly to Enemies* 231
*Never see an Affront* ib.
*Wrangling* 232
*Judge of no Man precipitately* 233

*Vanity*

*Vanity of the World* 233
*Truſt not too implicitly on any* ib.
*Beware of proffered Friendſhip* 234
*Make no Improper Connections* 235
*Doubt him who Swears* ib.
*Be not aſhamed to refuſe* ib.
*Choice of Company* 236
*Adopt no man's Vices* 237
*Laughter* 238
*Sundry little Accompliſhments* 239
*Honours of the Table* ib.
*Behaviour at Table* 240
*Drinking of Healths* ib.
*Refuſing Invitations* ib.
*Card Playing* 241
*Writing Well* ib.
*Spelling Well* ib.
*Nick-names* 242
*Raking* ib.
*Choice of Amuſements* 243
*Secrecy* ib.
*Pulling out your Watch* 244
*Hurry* ib.
*Familiarity* ib.
*Neglecting old Acquaintance* 245
*Conferring Favours* ib.
*Vanity in many Reſpects* ib.
*Make none feel his Inferiority* 246
*Being Witty at another's Expence* 247
*Whiſpering in Company* 248
*Humming a Tune, &c.* ib.
*Staring any one in the Face* ib.
*Eating faſt* ib.
*Reading a Letter in Company* ib.
*Dignity of Manners* 249
*Romping* ib.
*Mimicking* ib.
*Paſſive Complaiſance* 250
*Harſhneſs of Temper* 251
*Directing Servants* ib.

*Outward*

*Outward Appearance* — 251
*Rules for Converſation* — 252
*Further Remarks on the ſame, taken from Lord Cheſterfield's Letters to his Son* — 260
*Talking* — ib.
*Telling Stories* — ib.
*Hackney'd Expreſſions* — ib.
*Digreſſions* — ib.
*Holding People by the Button* — 261
*Jogging People* — ib.
*Long Talkers* — ib.
*Inceſſant Talkers* — ib.
*Helping out ſlow Speakers* — 262
*Contradicting* — ib.
*Giving Advice* — ib.
*Inattention* — 263
*Surlineſs* — ib.
*Adapt your Converſation to the Company* — ib.
*Certain rude Expreſſions* — ib.
*Tax not with Breach of Promiſe* — 264
*Be not Dark or Myſterious* — ib.
*No long Apologies* — ib.
*Look People in the Face when ſpeaking to them* — 265
*Raiſe not the Voice when Repeating* — ib.
*Swearing* — ib.
*Scandal* — ib.
*Talk not of your own or others Private Matters* — ib.
*Jokes, Bon-mots* — 266
*Be not Clamorous* — ib.
*Diſpute with Good Humour* — ib.
*Learn the Character of your Company before you ſay much* ib.
*Interrupt no Perſon in a Story* — 267
*Aſking Queſtions* — ib.
*Reflect on no Body of People* — 268
*Interrupt no Speaker* — ib.
*Conceal your Learning* — ib.
*The Viſion of Mirza exhibiting a Picture of Human Life* 269
*Riches not productive of Happineſs; the Story of Ortogrul of Baſra* — 274

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# THE YOUNG GENTLEMAN AND LADY's MONITOR, AND ENGLISH TEACHER's ASSISTANT.

## *Purſuit of Knowledge recommended to Youth.*

1. I Am very much concerned when I ſee young gentlemen of fortune and quality ſo wholly ſet upon pleaſure and diverſions, that they neglect all thoſe improvements in wiſdom and knowledge which may make them eaſy to themſelves and uſeful to the world. The greateſt part of our *Britiſh* youth loſe their figure, and grow out of faſhion, by that time they are five and twenty.

2. As ſoon as the natural gaiety and amiableneſs of the young man wears off, they have nothing left to recommend them, but *lie by* the reſt of their lives, among the lumber and refuſe of the ſpecies.

It ſometimes happens indeed, that for want of applying themſelves in due time to the purſuits of knowledge, they take up a book in their declining years, and grow very hopeful ſcholars by that time they are threeſcore. I muſt therefore earneſtly preſs my readers, who are in the flower of their youth, to labour at thoſe accompliſhments which may ſet off their perſons when their bloom is gone, and to *lay in* timely proviſions for manhood and old age. In ſhort, I would adviſe the

youth of fifteen to be dreſſing up every day the man of fifty, or to conſider how to make himſelf venerable at threeſcore.

3. Young men, who are naturally ambitious, would do well to obſerve how the greateſt men of antiquity made it their ambition to excel all their cotemporaries in knowledge. *Julius Cæſar* and *Alexander*, the moſt celebrated inſtances of human greatneſs, took a particular care to diſtinguiſh themſelves by their ſkill in the arts and ſciences. We have ſtill extant ſeveral remains of the former, which juſtify the character given of him by the learned men of his own age.

4. As for the latter, it is a known ſaying of his, that he was more obliged to *Ariſtotle*, who had inſtructed him, than to *Philip*, who had given him life and empire. There is a letter of his recorded by *Plutarch* and *Aulus Gellius*, which he wrote to *Ariſtotle*, upon hearing that he had publiſhed thoſe lectures he had given him in private. This letter was written in the following words, at a time when he was in the height of his *Perſian* conqueſts:

5. Alexander *to* Ariſtotle, *Greeting*.

"YOU have not done well to publiſh your books of "ſelect knowledge; for what is there now in which I "can ſurpaſs others, if thoſe things which I have been "inſtructed in are communicated to every body? For my "own part I declare to you, I would rather excel others "in knowledge than power. *Farewell.*"

6. We ſee by this letter, that the love of conqueſt was but the ſecond ambition in *Alexander*'s ſoul. Knowledge is indeed that, which, next to virtue, truly and eſſentially raiſes one man above another. It finiſhes one half of the human ſoul. It makes being pleaſant to us, fills the mind with entertaining views, and adminiſters to it a perpetual ſeries of gratifications.

It gives eaſe to ſolitude, and gracefulneſs to retirement. It fills a public ſtation with ſuitable abilities, and adds a luſtre to thoſe who are in the poſſeſſion of them.

7. Learning,

7. Learning, by which I mean all uſeful knowledge, whether ſpeculative or practical, is in popular and mixt governments the natural ſource of wealth and honour. If we look into moſt of the reigns from the conqueſt, we ſhall find, that the favourites of each reign have been thoſe who have raiſed themſelves. The greateſt men are generally the growth of that particular age in which they flouriſh.

8. A ſuperior capacity for buſineſs, and a more extenſive knowledge, are the ſteps by which a new man often mounts to favour, and outſhines the reſt of his cotemporaries. But when men are actually born to titles, it is almoſt impoſſible that they ſhould fail of receiving an additional greatneſs, if they take care to accompliſh themſelves for it.

9. The ſtory of *Solomon*'s choice does not only inſtruct us in that point of hiſtory, but furniſhes out a very fine moral to us, namely, that he who applies his heart to wiſdom, does at the ſame time take the moſt proper method for gaining long life, riches, and reputation, which are very often not only the rewards, but the effects of wiſdom.

10. As it is very ſuitable to my preſent ſubject, I ſhall firſt of all quote this paſſage in the words of ſacred writ, and afterwards mention an allegory, in which this whole paſſage is repreſented by a famous *French* Poet; not queſtioning but it will be very pleaſing to ſuch of my readers as have a taſte of fine writing.

11. In *Gibeon* the Lord appeared to *Solomon* in a dream by night: and God ſaid, "aſk what I ſhall give thee." And *Solomon* ſaid, "Thou haſt ſhewed unto thy ſervant "*David*, my father, great mercy, according as he walked "before thee in truth, and in righteouſneſs, and in up-"rightneſs of heart with thee, and thou haſt kept for him "this great kindneſs, that thou haſt given him a ſon to "ſit on his throne, as it is this day. And now, O Lord "my God, thou haſt made thy ſervant King inſtead of "*David* my father; and I am but a little child: I know "not how to go out or come in.

 12. "Give

12. " Give therefore thy ſervant an underſtanding " heart to judge thy people, that I may diſcern between " good and bad: for who is able to judge this thy ſo " great a people?" And the ſpeech pleaſed the Lord, that *Solomon* had aſked this thing. And God ſaid unto him, " becauſe thou haſt aſked this thing, and haſt not " aſked for thyſelf long life, neither has aſked riches for " thyſelf, nor haſt aſked the life of thine enemies, but " has aſked for thyſelf underſtanding to diſcern judg- " ment: behold I have done according to thy words, ſo " I have given thee a wiſe and underſtanding heart, ſo " that there was none like thee before thee, neither after " thee ſhall any ariſe like unto thee.

13. " And I have alſo given thee that which thou " haſt not aſked, both riches and honour, ſo that there " ſhall not be any among the kings like unto thee all " thy days. And if thou wilt walk in my ways, to keep " my ſtatutes and my commandments, as thy father *Da-* " *vid* did walk, then I will lengthen thy days." And *Solomon* awoke, and behold it was a dream.—

14. The *French* poet has ſhadowed this ſtory in an allegory, of which he ſeems to have taken the hint from the fable of the three goddeſſes appearing to *Paris*, or rather from the viſion of *Hercules*, recorded by *Xenophon*, where *Pleaſure* and *Virtue* are repreſented as real perſons making their court to the hero with all their ſeveral charms and allurements.

15. Health, wealth, victory and honour are introduced ſucceſſively in their proper emblems and characters, each of them ſpreading her temptations, and recommending herſelf to the young monarch's choice. Wiſdom enters laſt, and ſo captivates him with her appearance, that he gives himſelf up to her. Upon which ſhe informs him, that thoſe who appeared before her were nothing but her equipage, and that ſince he had placed his heart upon wiſdom, health, wealth, victory and honour ſhould always wait on her as her handmaids.

*Directions*

## *Directions how to ſpend our Time.*

1. WE all of us complain of the ſhortneſs of time, ſaith *Seneca*, and yet have much more than we know what to do with. Our lives, ſays he, are ſpent either in doing nothing at all, or in doing nothing to the purpoſe, or in doing nothing that we ought to do: we are always complaining our days are few, and acting as though there would be no end of them. That noble philoſopher has deſcribed our inconſiſtency with ourſelves in this particular, by all thoſe various turns of expreſſion and thought which are peculiar to his writings.

2. I often conſider mankind as wholly inconſiſtent with itſelf in a point that bears ſome affinity to the former. Though we ſeem grieved at the ſhortneſs of life in general, we are wiſhing every period of it at an end. The minor longs to be at age, then to be a man of buſineſs, then to make up an eſtate, then to arrive at honours, then to retire. Thus although the whole of life is allowed by every one to be ſhort the ſeveral diviſions of it appear long and tedious.

3. We are for lengthening our ſpan in general, but would fain contract the parts of which it is compoſed. The uſurer would be very well ſatisfied to have all the time annihilated that lies between the preſent moment and next quarter day. The politician would be contented to loſe three years in his life, could he place things in the poſture which he fancies they will ſtand in after ſuch a revolution of time.

4. The lover would be glad to ſtrike out of his exiſtence all the moments that are to paſs away before the happy meeting. Thus, as far as our time runs, we ſhould be very glad in moſt parts of our lives, that it ran much faſter than it does. Several hours of the day hang upon

our hands, nay, we wiſh away whole years; and travel through time as through a country filled with many wild and empty waſtes, which we would fain hurry over, that we may arrive at thoſe ſeveral little ſettlements or imaginary points of reſt, which are diſperſed up and down in it.

5. If we may divide the life of moſt men into twenty parts, we ſhall find, that at leaſt nineteen of them are mere gaps and chaſms, which are neither filled with pleaſure nor buſineſs. I do not however include in this calculation the life of thoſe men who are in a perpetual hurry of affairs, but of thoſe only who are not always engaged in ſcenes of action; and I hope I ſhall not do an unacceptable piece of ſervice to theſe perſons, if I point out to them certain methods for the filling up their empty ſpaces of life. The methods I ſhall propoſe to them are as follow:

6. The firſt is the exerciſe of virtue, in the moſt general acceptation of the word. That particular ſcheme which comprehends the ſocial virtues, may give employment to the moſt induſtrious temper, and find a man in buſineſs more than the moſt active ſtation of life. To adviſe the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almoſt every day of our lives.

7. A man has frequent opportunities of mitigating the fierceneſs of a party; of doing juſtice to the character of a deſerving man; of ſoftening the envious, quieting the angry, and rectifying the prejudiced; which are all of them employments ſuited to a reaſonable nature, and bring great ſatisfaction to the perſon who can buſy himſelf in them with diſcretion.

8. There is another kind of virtue that may find employment for thoſe retired hours in which we are altogether left to ourſelves and deſtitute of company and converſation; I mean that intercourſe and communication which every reaſonable creature ought to maintain with the great Author of his being.

9. The man who lives under an habitual ſenſe of the divine preſence, keeps up a perpetual chearfulneſs of temper,

per, and enjoys every moment the ſatisfaction of thinking himſelf in company with his deareſt and beſt of friends. The time never lies heavy upon him; it is impoſſible for him to be alone.

10. His thoughts and paſſions are the moſt buſied at ſuch hours when thoſe of other men are the moſt unactive: he no ſooner ſteps out of the world but his heart burns with devotion, ſwells with hope, and triumphs in the conſciouſneſs of that preſence which every where ſurrounds him; or, on the contrary, pours out its fears, its ſorrows, its apprehenſions, to the great ſupporter of its exiſtence.

11. I have here only conſidered the neceſſity of a man's being virtuous, that he may have ſomething to do; but if we conſider further, that the exerciſe of virtue is not only an amuſement for the time it laſts, but that its influence extends to thoſe parts of our exiſtence which lie beyond the grave, and that our whole eternity is to take its colour from thoſe hours which we here employ in virtue or in vice, the argument redoubles upon us, for putting in practice this method of paſſing away our time.

12. When a man has but a little ſtock to improve, and has opportunities of turning it all to good account, what ſhall we think of him if he ſuffers nineteen parts of it to lie dead, and perhaps employs even the twentieth to his ruin or diſadvantage? But becauſe the mind cannot be always in its fervour, nor ſtrained up to a pitch of virtue, it is neceſſary to find out proper employments for it in its relaxations.

13. The next method therefore that I would propoſe to fill up our time, ſhould be uſeful and innocent diverſion. I muſt confeſs I think it is below reaſonable creatures to be altogether converſant in ſuch diverſions as are merely innocent, and having nothing elſe to recommend them but that there is no hurt in them.

14. Whether any kind of gaming has even thus much to ſay for itſelf, I ſhall not determine; but I think it is very wonderful to ſee perſons of the beſt ſenſe, paſſing away a dozen hours together in ſhuffling and dividing a

pack of cards, with no other converſation but what is made up of a few game phraſes, and no other ideas but thoſe of black or red ſpots ranged together in different figures. Would not a man laugh to hear any one of his ſpecies complaining that life is ſhort?

15. The ſtage might be made a perpetual ſource of the moſt noble and uſeful entertainments, were it under proper regulations.

But the mind never unbends itſelf ſo agreeably as in the converſation of a well-choſen friend. There is indeed no bleſſing of life that is any way comparable to the enjoyment of a diſcreet and virtuous friend. It eaſes and unloads the mind, clears and improves the underſtanding, engenders thoughts and knowledge, animates virtue and good reſolution, ſooths and allays the paſſions, and finds employment for moſt of the vacant hours of life.

16. Next to ſuch an intimacy with a particular perſon, one would endeavour after a more general converſation with ſuch as are able to entertain and improve thoſe with whom they converſe, which are qualifications that ſeldom go aſunder.

There are many other uſeful amuſements of life, which one would endeavour to multiply, that one might on all occaſions have recourſe to ſomething rather than ſuffer the mind to lie idle, or run adrift with any paſſion that chances to riſe in it.

17. A man that has a taſte in muſic, painting, or architecture, is like one that has another ſenſe when compared with ſuch as have no reliſh of thoſe arts. The floriſt, the planter, the gardener, the huſbandman, when they are only as accompliſhments to the man of fortune, are great reliefs to a country life, and many ways uſeful to thoſe who are poſſeſſed of them.

SPECTATOR, No. 93.

18. I WAS yeſterday buſy in comparing together the induſtry of man with that of other creatures; in which I could not but obſerve, that notwithſtanding we are obliged by duty to keep ourſelves in conſtant employ, after the ſame manner as inferior animals are prompted to it by inſtinct, we fall very ſhort of them in this particular.

19. We are here the more inexcuſable, becauſe there is a greater variety of buſineſs to which we may apply ourſelves. Reaſon opens to us a large field of affairs, which other creatures are not capable of. Beaſts of prey, and I believe all other kinds, in their natural ſtate of being, divide their time between action and reſt. They are always at work or aſleep. In ſhort, their awaking hours are wholly taken up in ſeeking after their food, or in conſuming it.

20. The human ſpecies only, to the great reproach of our natures, are filled with complaints, That the day hangs heavy on them, that they do not know what to do with themſelves, that they are at a loſs how to paſs away their time, with many of the like ſhameful murmurs, which we often find in the mouth of thoſe who are ſtiled reaſonable beings.

21. How monſtrous are ſuch expreſſions among creatures, who have the labours of the mind, as well as thoſe of the body, to furniſh them with proper employments; who, beſides the buſineſs of their proper callings and profeſſions, can apply themſelves to the duties of religion, to meditation, to the reading of uſeful books, to diſcourſe; in a word, who may exerciſe themſelves in the unbounded purſuits of knowledge and virtue, and every hour of their lives make themſelves wiſer or better than they were before.

22. After having been taken up for ſome time in this courſe of thought, I diverted myſelf with a book, according to my uſual cuſtom, in order to unbend my mind before I went to ſleep. The book I made uſe of on this occaſion was *Lucian*, where I amuſed my thoughts for

about an hour among the dialogues of the dead, which in all probability produced the following dream.

23. I was conveyed, methought, into the entrance of the infernal regions, where I ſaw *Rhadamanthus*, one of the judges of the dead, ſeated in his tribunal. On his left hand ſtood the keeper of *Erebus*, on his right the keeper of *Elyſium*. I was told he ſat upon women that day, there being ſeveral of the ſex lately arrived, who had not yet their manſions aſſigned them.

24. I was ſurpriſed to hear him aſk every one of them the ſame queſtion, namely, What they had been doing? Upon this queſtion being propoſed to the whole aſſembly, they ſtared upon one another, as not knowing what to anſwer. He then interrogated each of them ſeparately. Madam, ſays he, to the firſt of them, you have been upon the earth about fifty years: what have you been doing there all this while? Doing, ſays ſhe, really I do not know what I have been doing: I deſire I may have time given me to recollect.

25. After about half an hour's pauſe, ſhe told him that ſhe had been playing at crimp; upon which *Rhadamanthus* beckoned to the keeper on his left hand, to take her into cuſtody. And you, Madam, ſays the judge, that look with ſuch a ſoft and languiſhing air, I think you ſet out for this place in your nine and twentieth year; what have you been doing all this while? I had a great deal of buſineſs on my hands, ſays ſhe, being taken up the firſt twelve years of my life, in dreſſing a jointed baby, and all the remaining part of it in reading plays and romances.

26. Very well, ſays he, you have employed your time to good purpoſe. Away with her. The next was a plain country woman: Well, miſtreſs, ſays *Rhadamanthus*, and what have you been doing? An't pleaſe your worſhip, ſays ſhe, I did not live quite forty years; and in that time brought my huſband ſeven daughters, made him nine thouſand cheeſes, and left my eldeſt girl with him, to look after his houſe in my abſence, and who, I may venture to ſay, is as pretty a houſewife as any in the country.

27. *Rha-*

27. *Rhadamanthus* ſmiled at the ſimplicity of the good woman, and ordered the keeper of *Elyſium* to take her into his care. And you, fair lady, ſays he, what have you been doing theſe five and thirty years? I have been doing no hurt, I aſſure you, ſir, ſaid ſhe. That is well, ſays he, but what good have you been doing? The lady was in great confuſion at this queſtion, and not knowing what to anſwer, the two keepers leaped out to ſeize her at the ſame time; the one took her by the hand to convey her to *Elyſium*, the other caught hold of her to carry her away to *Erebus*.

28. But *Rhadamanthus* obſerving an ingenuous modeſty in her countenance and behaviour, bid them both let her looſe, and ſet her aſide for a re-examination when he was more at leiſure. An old woman, of a proud and ſour look, preſented herſelf next at the bar, and being aſked what ſhe had been doing? Truly, ſays ſhe, I lived three-ſcore and ten years in a very wicked world, and was ſo angry at the behaviour of a parcel of young flirts, that I paſt moſt of my laſt years in condemning the follies of the times.

29. I was every day blaming the ſilly conduct of people about me, in order to deter thoſe I converſed with from falling into the like errors and miſcarriages. Very well, ſays *Rhadamanthus*, but did you keep the ſame watchful eye over your own actions? Why truly, ſays ſhe, I was ſo taken up with publiſhing the faults of others, that I had no time to conſider my own.

30. Madam, ſays *Rhadamanthus*, be pleaſed to file off to the left, and make room for the venerable matron that ſtands behind you. Old gentlewoman, ſays he, I think you are fourſcore? You have heard the queſtion, what have you been doing ſo long in the world? Ah! ſir, ſays ſhe, I have been doing what I ſhould not have done, but I had made a firm reſolution to have changed my life, if I had not been ſnatched off by an untimely end.

31. Madam, ſays he, you will pleaſe to follow your leader; and ſpying another of the ſame age, interrogated her in the ſame form. To which the matron replied, I

have been the wife of a huſband who was as dear to me in his old age as in his youth. I have been a mother, and very happy in my children, whom I endeavoured to bring up in every thing that is good.

32. My eldeſt ſon is bleſt by the poor, and beloved by every one that knows him. I lived within my own family, and left it much more wealthy than I found it. *Rhadamanthus*, who knew the value of the old lady, ſmiled upon her in ſuch a manner, that the keeper of *Elyſium*, who knew his office, reached out his hand to her. He no ſooner touched her but her wrinkles vaniſhed, her eyes ſparkled, her cheeks glowed with bluſhes, and ſhe appeared in full bloom and beauty.

33. A young woman obſerving that this officer, who conducted the happy to *Elyſium*, was ſo great a *beautifier*, longed to be in his hands, ſo that preſſing through the croud, ſhe was the next that appeared at the bar. And being aſked what ſhe had been doing the five and twenty years that ſhe had paſſed in the world, I have endeavoured, ſays ſhe, ever ſince I came to years of diſcretion, to make myſelf lovely, and gain admirers.

34. In order to it I paſs my time in bottling up May-dew, inventing white-waſhes, mixing colours, cutting out patches, conſulting my glaſs, ſuiting my complexion, tearing off my tucker, ſinking my ſtays.—*Rhadamanthus*, without hearing her out, gave the ſign to take her off. Upon the approach of the keeper of *Erebus* her colour faded, her face was puckered up with wrinkles, and her whole perſon loſt in deformity.

35. I was then ſurpriſed with a diſtant ſound of a whole troop of females that came forward laughing, ſinging, and dancing. I was very deſirous to know the reception they would meet with, and withal was very apprehenſive, that *Rhadamanthus* would ſpoil their mirth: but at their nearer approach the noiſe grew ſo very great that it awakened me.

36. Employment of time is a ſubject that, from its importance, deſerves your beſt attention. Moſt young gentlemen have a great deal of time before them, and one hour well employed, in the early part of life, is more valuable

valuable and will be of greater uſe to you, than perhaps four and twenty, ſome years to come.

37. Whatever time you can ſteal from company and from the ſtudy of the world (I ſay company, for a knowledge of life is beſt learned in various companies) employ it in ſerious reading. Take up ſome valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time: and in reading this book don't run it over ſuperficially, but read every paſſage twice over, at leaſt do not paſs on to a ſecond till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs you do this, you may read it through, and not remember the contents of it for a week.

38. The books I would particularly recommend, are *Cardinal Retz's maxims, Rochefoucault's moral reflections, Bruyere's characters, Fontenelle's plurality of worlds, Sir Joſiah Child on trade, Bolingbroke's works*; for ſtyle, his *Remarks on the Hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Belli et Pacis:* the laſt two are well tranſlated by *Barbeyrac*. For occaſional half hours or leſs, read the beſt works of invention, wit and humour; but never waſte your minutes on trifling authors, either ancient or modern.

39. Any buſineſs you may have to tranſact, ſhould be done the firſt opportunity, and finiſhed, if poſſible, without interruption; for by deferring it, we may probably finiſh it too late, or execute it indifferently. Now, buſineſs of any kind ſhould never be done by halves, but every part of it ſhould be well attended to: for he that does buſineſs ill, had better not do it at all. And, in any point which diſcretion bids you purſue, and which has a manifeſt utility to recommend it, let not difficulties deter you; rather let them animate your induſtry. If one method fails, try a ſecond and a third. Be active, perſevere, and you will certainly conquer.

40. Never indulge a lazy diſpoſition: there are few things but are attended with ſome difficulties, and if you

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are frightened at thoſe difficulties, you will not complete any thing. Indolent minds prefer ignorance to trouble; they look upon moſt things as impoſſible, becauſe perhaps they are difficult. Even an hour's attention is too laborious for them, and they would rather content themſelves with the firſt view of things than take the trouble to look any farther into them. Thus, when they come to talk upon ſubjects to thoſe who have ſtudied them, they betray an unpardonable ignorance, and lay themſelves open to anſwers that confuſe them. Be careful then, that you do not get the appellation of indolent; and, if poſſible, avoid the character of frivolous. For,

41. The frivolous mind is buſied always upon nothing. It miſtakes trifling objects for important ones, and ſpends that time upon little matters, that ſhould only be beſtowed upon great ones. Knick-nacks, buterflies, ſhells, and ſuch like, engroſs the attention of the frivolous man, and fill up all his time. He ſtudies the dreſs and not the characters of men, and his ſubjects of converſation are no other than the weather, his own domeſtic affairs, his ſervants, his method of managing his family, the little anecdotes of the neighbourhood, and the fiddle-faddle ſtories of the day; void of information, void of improvement. Theſe he relates with emphaſis, as intereſting matters; in ſhort he is a male goſſip. I appeal to your own feelings now, whether ſuch things do not leſſen a man, in the opinion of his acquaintance, and inſtead of attracting eſteem, create diſguſt?

## *Modeſty.*

MODESTY is the citadel of beauty and virtue. The firſt of all virtues is innocence; the ſecond is modeſty.

1. Modeſty is both in its ſource, and in its conſequence, a very great happineſs to the fair poſſeſſor of it; it

it ariſes from a fear of diſhonour, and a good conſcience, and is followed immediately, upon its firſt appearance, with the reward of honour and eſteem, paid by all thoſe who diſcover it in any body living.

2. It is, indeed, a virtue in a woman (that might otherwiſe be very diſagreeable to one) ſo exquiſitely delicate, that it excites in any beholder, of a generous and manly diſpoſition, almoſt all the paſſions, that he would be apt to conceive for the miſtreſs of his heart, in variety of circumſtances.

3. A woman that is modeſt creates in us an awe in her company, a wiſh for her welfare, a joy in her being actually happy, a ſore and painful ſorrow if diſtreſs ſhould come upon her, a ready and willing heart to give her conſolation, and a compaſſionate temper towards her, in every little accident of life ſhe undergoes; and, to ſum up all in one word, it cauſes ſuch a kind of angelical love, even to a ſtranger, as good-natured brothers and ſiſters uſually bear towards one another.

4. It adds wonderfully to the make of a face: and I have ſeen a pretty well turned forehead, fine ſet eyes, and, what your poets call, a row of pearl ſet in coral, ſhewn by a pretty expanſion of two velvet lips that covered them (that would have tempted any ſober man living of my own age, to have been a little looſe in his thoughts, and to have enjoyed a painful pleaſure amidſt his impotency) loſe all their virtue, all their force and efficacy, by having an ugly caſt of boldneſs very diſcernibly ſpread out at large over all thoſe alluring features.

5. At the ſame time modeſty will fill up the wrinkles of old age with glory; make ſixty bluſh itſelf into ſixteen; and help a green-ſick girl to defeat the ſatyr of a falſe waggiſh lover, who might compare her colour, when ſhe looked like a ghoſt, to the blowing of the roſe-bud, by bluſhing herſelf into a bloom of beauty; and might make what he meant a reflection, a real compliment, at any hour of the day, in ſpite of his teeth. It has a prevailing power with me, whenever I find it in the ſex.

6. I,

6. I, who have the common fault of old men, to be very ſour and humourſome, when I drink my water-gruel in a morning, fell into a more than ordinary pet with a maid, whom I call my nurſe, from a conſtant tenderneſs, that I have obſerved her to exerciſe towards me beyond all my other ſervants; I perceived her fluſh and glow in the face, in a manner which I could plainly diſcern proceeded not from anger or reſentment of my correction, but from a good-natured regret, upon a fear that ſhe had offended her grave old maſter.

7. I was ſo heartily pleaſed, that I eaſed her of the honeſt trouble ſhe underwent inwardly for my ſake; and, giving her half a crown, I told her it was a forfeit due to her becauſe I was out of humour with her, without any reaſon at all. And as ſhe is ſo gentle-hearted, I have diligently avoided giving her one harſh word ever ſince; and I find my own reward in it: for not being ſo teſty as I uſed, has made me much haler and ſtronger than I was before.

8. The pretty, and witty, and virtuous *Simplicia*, was, the other day, viſiting with an old aunt of her's, that I verily believed has read the *Atalantis:* ſhe took a ſtory out there, and dreſſed up an old honeſt neighbour in the ſecond-hand cloaths of ſcandal. The young creature hid her face with her fan at every burſt and peal of laughter, and bluſhed for her guilty parent; by which ſhe atoned, methought, for every ſcandal that ran round the beautiful circle.

9. As I was going home to bed that evening, I could not help thinking of her all the way I went. I repreſented her to myſelf as ſhedding holy blood every time ſhe bluſhed, and as being a martyr in the cauſe of virtue. And afterwards, when I was putting on my night-cap, I could not drive the thought out of my head, but that I was young enough to have a child by her; and that it would be an addition to the reputation I have in the ſtudy of wiſdom to marry to ſo much youth and modeſty, even in my old age.

10. I know there have not been wanting many wicked objections againſt this virtue; one is grown inſufferably common.

common. The fellow bluſhes, he is guilty. I ſhould ſay rather, he bluſhes, therefore he is innocent. I believe the ſame man that firſt had that wicked imagination of a bluſh being the ſign of guilt, repreſented good-nature to be folly; and that he himſelf was the moſt inhuman and impudent wretch alive.

11. The author of *Cato*, who is known to be one of the moſt modeſt, and moſt ingenious perſons of the age we now live in, has given this virtue a delicate name, in the tragedy of *Cato*, where the character of *Marcia* is firſt opened to us. I would have all ladies who have a mind to be thought well-bred, to think ſeriouſly on this virtue, which he ſo beautifully calls the ſanctity of manners.

12. Modeſty is a polite accompliſhment, and generally an attendant upon merit. It is engaging to the higheſt degree, and wins the hearts of all our acquaintance. On the contrary, none are more diſguſtful in company than the impudent and preſuming.

The man who is, on all occaſions, commending and ſpeaking well of himſelf, we naturally diſlike. On the other hand, he who ſtudies to conceal his own deſerts, who does juſtice to the merit of others, who talks but little of himſelf, and that with modeſty, makes a favourable impreſſion on the perſons he is converſing with, captivates their minds, and gains their eſteem.

13. Modeſty, however, widely differs from an aukward baſhfulneſs, which is as much to be condemned as the other is to be applauded. To appear ſimple is as ill-bred as to be impudent. A young man ought to be able to come into a room and addreſs the company without the leaſt embarraſſment. To be out of countenance when ſpoken to, and not to have an anſwer ready, is ridiculous to the laſt degree.

14. An aukward country fellow, when he comes into company better than himſelf, is exceedingly diſconcerted. He knows not what to do with his hands, or his hat, but either puts one of them in his pocket, and dangles the other by his ſide; or perhaps twirls his hat on his fingers, or fumbles with the button. If ſpoken to he is in a much

a much worſe ſituation, he anſwers with the utmoſt difficulty, and nearly ſtammers; whereas a gentleman, who is acquainted with life, enters a room with graceſulneſs and a modeſt aſſurance, addreſſes even perſons he does not know, in an eaſy and natural manner, and without the leaſt embarraſſment.

15. This is the characteriſtic of good-breeding, a very neceſſary knowledge in our intercourſe with men: for one of inferior parts, with the behaviour of a gentleman, is frequently better received than a man of ſenſe, with the addreſs and manners of a clown. Ignorance and vice are the only things we need be aſhamed of; ſteer clear of theſe, and you may go into any company you will: not that I would have a young man throw off all dread of appearing abroad, as a fear of offending, or being diſeſteemed, will make him preſerve a proper decorum.

16. Some perſons, from experiencing of falſe modeſty, have run into the other extreme, and acquired the character of impudent. This is as great a fault as the other. A well-bred man keeps himſelf within the two, and ſteers the middle way. He is eaſy and firm in every company; is modeſt, but not baſhful, ſteady, but not impudent. He copies the manners of the better people, and conforms to their cuſtoms with eaſe and attention.

17. Till we can preſent ourſelves in all companies with coolneſs and unconcern, we can never preſent ourſelves well: nor will a man ever be ſuppoſed to have kept good company, or ever be acceptable in ſuch company, if he cannot appear there eaſy and unembarraſſed. A modeſt aſſurance, in every part of life, is the moſt advantageous qualification we can poſſibly acquire.

18. Inſtead of becoming inſolent, a man of ſenſe, under a conſciouſneſs of merit, is more modeſt. He behaves himſelf indeed with firmneſs, but without the leaſt preſumption. The man who is ignorant of his own merit, is no leſs a fool than he who is conſtantly diſplaying it. A man of underſtanding avails himſelf of his abilities, but never boaſts of them; whereas the timid

mid and baſhful can never puſh himſelf in life, be his merit as great as it will; he will be always kept behind by the forward and the buſtling.

19. A man of abilities, and acquainted with life, will ſtand as firm in defence of his own rights, and purſue his plans as ſteadily and unmoved as the moſt impudent man alive; but then he does it with a ſeeming modeſty. Thus, manner is every thing; what is impudence in one is proper aſſurance only in another: for firmneſs is commendable, but an overbearing conduct is diſguſtful.

20. Forwardneſs being the very reverſe of modeſty, follow rather than lead the company; that is, join in diſcourſe upon their ſubjects rather than ſtart one of your own: if you have parts, you will have opportunities enough of ſhewing them on every topic of converſation, and if you have none, it is better to expoſe yourſelf upon a ſubject of other people's, than on one of your own.

21. But be particularly careful not to ſpeak of yourſelf, if you can help it. An impudent fellow lugs in himſelf abruptly upon all occaſions, and is ever the hero of his own ſtory. Others will colour their arrogance with, "It may ſeem ſtrange indeed, that I ſhould talk in "this manner of myſelf; it is what I by no means like, "and ſhould never do, if I had not been cruelly and "unjuſtly accuſed; but when my character is attacked, "it is a juſtice I owe to myſelf to defend it." This veil is too thin not to be ſeen through on the firſt inſpection.

22. Others again, with more art, will *modeſtly* boaſt of all the principal virtues, by calling theſe virtues weakneſſes, and ſaying, they are ſo unfortunate as to fall into thoſe weakneſſes. "I cannot ſee perſons ſuffer," ſays one of this caſt, "without relieving them; though my "circumſtances are very unable to afford it."—"I can-"not avoid ſpeaking truth; though it is often very im-"prudent;" and ſo on.

23. This angling for praiſe is ſo prevailing a principle, that it frequently ſtoops to the loweſt objects. Men will often boaſt of doing that which, if true, would be rather a diſgrace to them than otherwiſe. One man affirms that he rode twenty miles within the hour: 'tis probably

probably a lie; but ſuppoſe he did, what then? He had a good horſe under him, and is a good jockey. Another ſwears he has often, at a ſitting, drank five or ſix bottles to his own ſhare. Out of reſpect to him, I will believe *him* a liar; for I would not wiſh to think him a beaſt.

24. Theſe and many more are the follies of idle people, which, while they think they procure them eſteem, in reality make them deſpiſed.

To avoid this contempt, therefore, never ſpeak of yourſelf at all, unleſs neceſſity obliges you; and even then, take care to do it in ſuch a manner, that it may not be conſtrued into fiſhing for applauſe. Whatever perfections you may have, be aſſured, people will find them out; but whether they do or not, nobody will take them upon your own word. The leſs you ſay of yourſelf, the more the world will give you credit for; and the more you ſay, the leſs they will believe you.

## *Affectation.*

1. A LATE converſation which I fell into, gave me an opportunity of obſerving a great deal of beauty in a very handſome woman, and as much wit in an ingenious man, turned into deformity in the one, and abſurdity in the other, by the mere force of affectation. The fair one had ſomething in her perſon upon which her thoughts were fixed, that ſhe attempted to ſhew to advantage in every look, word, and geſture.

2. The gentleman was as diligent to do juſtice to his fine parts, as the lady to her beauteous form: you might ſee his imagination on the ſtretch to find out ſomething uncommon, and what they call bright, to entertain her; while ſhe writhed herſelf into as many different poſtures to engage him. When ſhe laughed, her lips were to ſever at a greater diſtance than ordinary to ſhew her teeth.

3. Her

3. Her fan was to point to ſomewhat at a diſtance, that in the reach ſhe may diſcover the roundneſs of her arm; then ſhe is utterly miſtaken in what ſhe ſaw, falls back, ſmiles at her own folly, and is ſo wholly diſcompoſed, that her tucker is to be adjuſted, her boſom expoſed, and the whole woman put into new airs and graces.

4. While ſhe was doing all this, the gallant had time to think of ſomething very pleaſant to ſay next to her, or make ſome unkind obſervation on ſome other lady to feed her vanity. Theſe unhappy effects of affectation naturally led me to look into that ſtrange ſtate of mind, which ſo generally diſcolours the behaviour of moſt people we meet with.

5. The learned Dr. *Burnet*, in his Theory of the Earth, takes occaſion to obſerve, That every thought is attended with conſciouſneſs and repreſentativeneſs; the mind has nothing preſented to it, but what is immediately followed by a reflection of conſcience, which tells you whether that which was ſo preſented is graceful or unbecoming.

6. This act of the mind diſcovers itſelf in the geſture, by a proper behaviour in thoſe whoſe conſciouſneſs goes no further than to direct them in the juſt progreſs of their preſent thought or action; but betrays an interruption in every ſecond thought, when the conſciouſneſs is employed in too fondly approving a man's own conceptions; which ſort of conſciouſneſs is what we call affectation.

7. As the love of praiſe is implanted in our boſoms as a ſtrong incentive to worthy actions, it is a very difficult taſk to get above a deſire of it for things that ſhould be wholly indifferent. Women, whoſe hearts are fixed upon the pleaſure they have in the conſciouſneſs that they are the objects of love and admiration, are ever changing the air of their countenances, and altering the attitude of their bodies, to ſtrike the hearts of their beholders with a new ſenſe of their beauty.

8. The dreſſing part of our ſex, whoſe minds are the ſame with the ſillier part of the other, are exactly in the like

like uneaſy condition to be regarded for a well-tied cravat, an hat cocked with an unuſual briſkneſs, a very well-choſen coat, or other inſtances of merit, which they are impatient to ſee unobſerved.

9. But this apparent affectation, ariſing from an ill governed conſciouſneſs, is not ſo much to be wondered at in ſuch looſe and trivial minds as theſe. But when you ſee it reign in characters of worth and diſtinction, it is what you cannot but lament, not without ſome indignation. It creeps into the heart of the wiſe man, as well as that of the coxcomb.

10. When you ſee a man of ſenſe look about for applauſe, and diſcover an itching inclination to be commended; lay traps for a little incenſe, even from thoſe whoſe opinion he values in nothing but his own favour; who is ſafe againſt this weakneſs? or who knows whether he is guilty of it or not? The beſt way to get clear of ſuch a light fondneſs for applauſe, is, to take all poſſible care to throw off the love of it upon occaſions that are not in themſelves laudable; but, as it appears, we hope for no praiſe from them.

11. Of this nature are all graces in mens perſons, dreſs, and bodily deportment; which will naturally be winning and attractive if we think not of them, but loſe their force in proportion to our endeavour to make them ſuch.

When our conſciouſneſs turns upon the main deſign of life, and our thoughts are employed upon the chief purpoſe either in buſineſs or pleaſure, we ſhould never betray an affectation, for we cannot be guilty of it: but when we give the paſſion for praiſe an unbridled liberty, our pleaſure in little perfections robs us of what is due to us for great virtues and worthy qualities.

12. How many excellent ſpeeches and honeſt actions are loſt, for want of being indifferent where we ought! Men are oppreſſed with regard to their way of ſpeaking and acting, inſtead of having their thoughts bent upon what they ſhould do or ſay; and by that means bury a capacity for great things, by their fear of failing in indifferent things. This, perhaps, cannot be called affectation;

tion; but it has ſome tincture of it, at leaſt ſo far, as that their fear of erring in a thing of no conſequence argues they would be too much pleaſed in performing it.

13. It is only from a thorough diſregard to himſelf in ſuch particulars, that a man can act with a laudable ſufficiency: his heart is fixed upon one point in view; and he commits no errors, becauſe he thinks nothing an error but what deviates from that intention.

The wild havock affectation makes in that part of the world which ſhould be moſt polite, is viſible wherever we turn our eyes: it puſhes men not only into impertinences in converſation, but alſo in their premeditated ſpeeches.

14. At the bar it torments the bench, whoſe buſineſs it is to cut off all ſuperfluities in what is ſpoken before it by the practitioner; as well as ſeveral little pieces of injuſtice which ariſe from the law itſelf. I have ſeen it make a man run from the purpoſe before a judge, who was, when at the bar himſelf, ſo cloſe and logical a pleader, that with all the pomp of eloquence in his power, he never ſpoke a word too much.

15. It might be born even here, but it often aſcends the pulpit itſelf; and the declaimer, in that ſacred place, is frequently ſo impertinently witty, ſpeaks of the laſt day itſelf with ſo many quaint phraiſes, that there is no man who underſtands raillery, but muſt reſolve to ſin no more: nay, you may behold him ſometimes in prayer, for a proper delivery of the great truths he is to utter, humble himſelf with ſo very well turned phraſe, and mention his own unworthineſs in a way ſo very becoming, that the air of the pretty gentleman is preſerved, under the lowlineſs of the preacher.

16. I ſhall end this with a ſhort letter I wrote the other day to a very witty man, over-run with the fault I am ſpeaking of.

'DEAR SIR,

'I Spent ſome time with you the other day, and muſt 'take the liberty of a friend to tell you of the in- 'ſufferable affectation you are guilty of in all you ſay 'and do.

17. 'When I gave you a hint of it, you aſked me 'whether a man is to be cold to what his friends think 'of him? No; but praiſe is not to be the entertainment 'of every moment: he that hopes for it muſt be able 'to ſuſpend the poſſeſſion of it till proper periods of life, 'or death itſelf. If you would not rather be commended 'than be praiſe-worthy, contemn little merits; and allow 'no man to be ſo free with you, as to praiſe you to your 'face.

18. 'Your vanity by this means will want its food. 'At the ſame time your paſſion for eſteem will be more 'fully gratified; men will praiſe you in their actions: 'where you now receive one compliment you will then 'receive twenty civilities. Till then you will never have 'of either, further than,

'SIR,

'Your humble ſervant."

SPECTATOR, Vol. I. No. 38.

19. NATURE does nothing in vain; the Creator of the univerſe has appointed every thing to a certain uſe and purpoſe, and determined it to a ſettled courſe and ſphere of action, from which, if it in the leaſt deviates, it becomes unfit to anſwer thoſe ends for which it was deſigned.

20. In like manner it is in the diſpoſitions of ſociety: the civil œconomy is formed in a chain as well as the natural; and in either caſe the breach but of one link puts the whole in ſome diſorder. It is, I think, pretty plain, that moſt of the abſurdity and ridicule we meet with

with in the world, is generally owing to the impertinent affectation of excelling in characters men are not fit for, and for which nature never deſigned them.

21. Every man has one or more qualities which may make him uſeful both to himſelf and others: Nature never fails of pointing them out, and while the infant continues under her guardianſhip, ſhe brings him on in his way, and then offers herſelf for a guide in what remains of the journey; if he proceeds in that courſe, he can hardly miſcarry: Nature makes good her engagements; for as ſhe never promiſes what ſhe is not able to perform, ſo ſhe never fails of performing what ſhe promiſes.

22. But the misfortune is, men deſpiſe what they may be maſters of, and affect what they are not fit for; they reckon themſelves already poſſeſſed of what their genius inclines them to, and ſo bend all their ambition to excel in what is out of their reach: thus they deſtroy the uſe of their natural talents, in the ſame manner as covetous men do their quiet and repoſe; they can enjoy no ſatisfaction in what they have, becauſe of the abſurd inclination they are poſſeſſed with for what they have not.

23. *Cleanthes* had good ſenſe, a great memory, and a conſtitution capable of the cloſeſt application: in a word, there was no profeſſion in which *Cleanthes* might not have made a very good figure; but this won't ſatisfy him; he takes up an unaccountable fondneſs for the character of a fine gentleman; all his thoughts are bent upon this, inſtead of attending a diſſection, frequenting the courts of juſtice, or ſtudying the fathers.

24. *Cleanthes* reads plays, dances, dreſſes, and ſpends his time in drawing-rooms, inſtead of being a good lawyer, divine, or phyſician; *Cleanthes* is a downright coxcomb, and will remain to all that knew him a contemptible example of talents miſapplied. It is to this affectation the world owes its whole race of coxcombs: Nature in her whole drama never drew ſuch a part: ſhe has ſometimes made a fool, but a coxcomb is always of a man's own making, by applying his talents otherwiſe than nature deſigned, who ever bears an high reſentment for being

put out of her courſe, and never fails of taking revenge on thoſe that do ſo.

25. Oppoſing her tendency in the application of a man's parts, has the ſame ſucceſs as declining from her courſe in the production of vegetables: by the aſſiſtance of art and an hot bed, we may poſſibly extort an unwilling plant, or an untimely ſallad; but how weak, how taſteleſs, and inſipid? Juſt as inſipid as the poetry of *Valerio*.

26. *Valerio* had an univerſal character, was genteel, had learning, thought juſtly, ſpoke correctly; 'twas believed there was nothing in which *Valerio* did not excel; and 'twas ſo far true, that there was but one; *Valerio* had no genius for poetry, yet he was reſolved to be a poet: he writes verſes, and takes great pains to convince the town, that *Valerio* is not that extraordinary perſon he was taken for.

27. If men would be content to graft upon nature, and aſſiſt her operations, what mighty effects might we expect? *Tully* would not ſtand ſo much alone in oratory, *Virgil* in poetry, or *Cæſar* in war. To build upon nature, is laying the foundation upon a rock; every thing diſpoſes itſelf into order as it were of courſe, and the whole work is half done as ſoon as undertaken. *Cicero*'s genius inclined him to oratory, *Virgil*'s to follow the train of the Muſes; they piouſly obeyed the admonition, and were rewarded.

28. Had *Virgil* attended the bar, his modeſt and ingenuous virtue would ſurely have made but a very indifferent figure; and *Tully*'s declamatory inclination would have been as uſeleſs in poetry. Nature, if left to herſelf, leads us on in the beſt courſe, but will do nothing by compulſion and conſtraint; and if we are not ſatisfied to go her way, we are always the greateſt ſufferers by it.

29. Wherever nature deſigns a production, ſhe always diſpoſes ſeeds proper for it, which are as abſolutely neceſſary to the formation of any moral or intellectual exiſtence, as they are to the being and growth of plants; and I know not by what fate and folly it is, that men are taught

taught not to reckon him equally abſurd that will write verſes in ſpite of nature, with that gardener that ſhould undertake to raiſe a jonquil or tulip, without the help of their reſpective ſeeds.

30. As there is no good or bad quality that does not affect both ſexes, ſo it is not to be imagined but the fair ſex muſt have ſuffered by an affectation of this nature, at leaſt as much as the other: the ill effect of it is in none ſo conſpicuous as in the two oppoſite characters of *Cælia* and *Iras*; *Cælia* has all the charms of perſon, together with an abundant ſweetneſs of nature, but wants wit, and has a very ill voice; *Iras* is ugly and ungenteel, but has wit and good ſenſe.

31. If *Cælia* would be ſilent, her beholders would adore her; if *Iras* would talk, her hearers would admire her; but *Cælia*'s tongue runs inceſſantly, while *Iras* gives herſelf ſilent airs and ſoft languors; ſo that 'tis difficult to perſuade one's ſelf that *Cælia* has beauty, and *Iras* wit; each neglects her own excellence, and is ambitious of the other's character; *Iras* would be thought to have as much beauty as *Cælia*, and *Cælia* as much wit as *Iras*.

32. The great misfortune of this affectation is, that men not only loſe a good quality, but alſo contract a bad one: they not only are unfit for what they were deſigned, but they aſſign themſelves to what they are not fit for; and inſtead of making a very good figure one way, make a very ridiculous one another.

33. If *Semanthe* would have been ſatisfied with her natural complexion, ſhe might ſtill have been celebrated by the name of the olive beauty; but *Semanthe* has taken up an affectation to white and red, and is now diſtinguiſhed by the character of the lady that paints ſo well.

34. In a word, could the world be reformed to the obedience of that famed dictate, *Follow nature*, which the oracle of *Delphos* pronounced to *Cicero* when he conſulted what courſe of ſtudies he ſhould purſue, we ſhould ſee almoſt every man as eminent in his proper ſphere as *Tully* was in his, and ſhould in a very ſhort time find impertinence and affectation baniſhed from among the

women, and coxcombs and falſe characters from among the men.

35. For my part, I could never conſider this prepoſterous repugnancy to nature any otherwiſe, than not only as the greateſt folly, but alſo one of the moſt heinous crimes, ſince it is a direct oppoſition to the diſpoſition of Providence, and (as *Tully* expreſſes it) like the ſin of the giants, an actual rebellion againſt heaven.

SPECTATOR, Vol. VI. No. 404.

## *Good Humour and Nature.*

1. A MAN advanced in years that thinks fit to look back upon his former life, and calls that only life which was paſſed with ſatisfaction and enjoyment, excluding all parts which were not pleaſant to him, will find himſelf very young, if not in his infancy. Sickneſs, ill-humour, and idleneſs, will have robbed him of a great ſhare of that ſpace we ordinarily call our life.

2. It is therefore the duty of every man that would be true to himſelf, to obtain, if poſſible, a diſpoſition to be pleaſed, and place himſelf in a conſtant aptitude for the ſatisfactions of his being. Inſtead of this, you hardly ſee a man who is not uneaſy in proportion to his advancement in the arts of life.

3. An affected delicacy is the common improvement we meet with in thoſe who pretend to be refined above others: they do not aim at true pleaſure themſelves, but turn their thoughts upon obſerving the falſe pleaſures of other men. Such people are valetudinarians in ſociety, and they ſhould no more come into company than a ſick man ſhould come into the air.

4. If a man is too weak to bear what is a refreſhment to men in health, he muſt ſtill keep his chamber. When any one in Sir *Roger*'s company complains he is out of order,

order, he immediately calls for ſome poſſet drink for him; for which reaſon that ſort of people, who are ever bewailing their conſtitutions in other places, are the chearfuleſt imaginable when he is preſent.

5. It is a wonderful thing that ſo many, and they not reckoned abſurd, ſhall entertain thoſe with whom they converſe, by giving them the hiſtory of their pains and aches; and imagine ſuch narrations their quota of the converſation. This is of all other the meaneſt help to diſcourſe, and a man muſt not think at all, or think himſelf very inſignificant, when he finds an account of his head-ach anſwered by another aſking what news in the laſt mail?

6. Mutual good humour is a dreſs we ought to appear in wherever we meet, and we ſhould make no mention of what concerns ourſelves, without it be of matters wherein our friends ought to rejoice: but indeed there are crowds of people who put themſelves in no method of pleaſing themſelves or others; ſuch are thoſe whom we uſually call indolent perſons.

7. Indolence is, methinks, an intermediate ſtate between pleaſure and pain, and very much unbecoming any part of our life after we are out of the nurſe's arms. Such an averſion to labour creates a conſtant wearineſs, and one would think ſhould make exiſtence itſelf a burden.

8. The indolent man deſcends from the dignity of his nature, and makes that being which was rational, merely vegetative; his life conſiſts only in the mere increaſe and decay of a body, which, with relation to the reſt of the world, might as well have been uninformed, as the habitation of a reaſonable mind.

9. Of this kind is the life of that extraordinary couple *Harry Terſett* and his lady. *Harry* was in the days of his celibacy one of thoſe pert creatures who have much vivacity and little underſtanding; Mrs. *Rebecca Quickly*, whom he married, had all that the fire of youth and a lively manner could do towards making an agreeable woman.

10. Theſe two people of ſeeming merit fell into each other's arms; and paſſion being fated, and no reaſon or good ſenſe in either to ſucceed it, their life is now at a ſtand; their meals are inſipid, and time tedious; their fortune has placed them above care, and their loſs of taſte reduced them below diverſion.

11. When we talk of theſe as inſtances of inexiſtence, we do not mean, that in order to live it is neceſſary we ſhould always be in jovial crews, or crowned with chaplets of roſes, as the merry fellows among the ancients are deſcribed; but it is intended by conſidering theſe contraries to pleaſure, indolence and too much delicacy, to ſhew that it is prudence to preſerve a diſpoſition in ourſelves to receive a certain delight in all we hear and ſee.

12. This portable quality of good-humour ſeaſons all the parts and occurrences we meet with, in ſuch a manner, that there are no moments loſt; but they all paſs with ſo much ſatisfaction, that the heavieſt of loads (when it is a load) that of time, is never felt by us.

13. *Varilas* has this quality to the higheſt perfection, and communicates it wherever he appears: the ſad, the merry, the ſevere, the melancholy, ſhew a new chearfulneſs when he comes amongſt them. At the ſame time no one can repeat any thing that *Varilas* has ever ſaid that deſerves repetition; but the man has that innate goodneſs of temper, that he is welcome to every body, becauſe every man thinks he is ſo to him.

14. He does not ſeem to contribute any thing to the mirth of the company; and yet upon reflection you find it all happened by his being there. I thought it was whimſically ſaid of a gentleman, That if *Varilas* had wit, it would be the beſt wit in the world. It is certain, when a well-corrected lively imagination and good-breeding are added to a ſweet diſpoſition, they qualify it to be one of the greateſt bleſſings, as well as pleaſures of life.

15. Men would come into company with ten times the pleaſure they do, if they were ſure of hearing nothing which ſhould ſhock them, as well as expected what would

pleaſe

pleaſe them. When we know every perſon that is ſpoken of is repreſented by one who has no ill-will, and every thing that is mentioned deſcribed by one that is apt to ſet it in the beſt light, the entertainment muſt be delicate, becauſe the cook has nothing bought to his hand, but what is the moſt excellent in its kind.

16. Beautiful pictures are the entertainments of pure minds, and deformities of the corrupted. It is a degree towards the life of angels, when we enjoy converſation wherein there is nothing preſent but in its excellence; and a degree towards that of dæmons, wherein nothing is ſhewn but in its degeneracy.

SPECTATOR, Vol. II. No. 100.

## *Friendſhip.*

1. ONE would think that the larger the company is in which we are engaged, the greater variety of thoughts and ſubjects would be ſtarted in diſcourſe; but inſtead of this, we find that converſation is never ſo much ſtraitened and confined as in numerous aſſemblies.

2. When a multitude meet together upon any ſubject of diſcourſe their debates are taken up chiefly with forms and general poſitions; nay, if we come into a more contracted aſſembly of men and women, the talk generally runs upon the weather, faſhions, news, and the like public topics.

3. In proportion as converſation gets into clubs and knots of friends, it deſcends into particulars, and grows more free and communicative: but the moſt open, inſtructive, and unreſerved diſcourſe, is that which paſſes between two perſons who are familiar and intimate friends.

4. On theſe occaſions, a man gives a looſe to every paſſion, and every thought that is uppermoſt diſcovers his moſt retired opinions of perſons and things, tries the beauty and ſtrength of his ſentiments, and expoſes his whole ſoul to the examination of his friend.

5. *Tully* was the firſt who obſerved, that friendſhip improves happineſs and abates miſery, by the doubling of our joy and dividing of our grief; a thought in which he hath been followed by all the eſſayers upon friendſhip, that have written ſince his time. Sir *Francis Bacon* has finely deſcribed other advantages, or, as he calls them, fruits of friendſhip; and indeed there is no ſubject of morality which has been better handled and more exhauſted than this.

6. Among the ſeveral fine things which have been ſpoken of it, I ſhall beg leave to quote ſome out of a very ancient author, whoſe book would be regarded by our modern wits as one of the moſt ſhining tracts of morality that is extant, if it appeared under the name of a *Confucius*, or of any celebrated Grecian philoſopher: I mean the little Apocryphal Treatiſe, entituled, The Wiſdom of the Son of *Sirach*.

7. How finely has he deſcribed the art of making friends, by an obliging and affable behaviour? And laid down that precept which a late excellent author has delivered as his own, 'That we ſhould have many well-'wiſhers, but few friends.' Sweet language will multiply friends; and a fair-ſpeaking tongue will increaſe kind greetings. Be in peace with many, nevertheleſs have but one counſellor of a thouſand.

8. With what prudence does he caution us in the choice of our friends? And with what ſtrokes of nature (I could almoſt ſay of humour) has he deſcribed the behaviour of a treacherous and ſelf intereſted friend? 'If thou wouldſt get a friend, prove him firſt, and be not 'haſty to credit him: for ſome man is a friend for his 'own occaſion, and will not abide in the day of thy 'trouble.

9. 'And

9. 'And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach.' Again, 'Some friend is a companion at the table, and will not 'continue in the day of thy affliction: but in thy proſperity he will be as thyſelf, and will be bold over thy 'ſervants. If thou be brought low he will be againſt 'thee, and hide himſelf from thy face.'

10. What can be more ſtrong and pointed than the following verſe? 'Separate thyſelf from thine enemies, and take heed of thy friends.' In the next words he particularizes one of thoſe fruits of friendſhip which is deſcribed at length by the two famous authors above-mentioned, and falls into a general elogium of friendſhip, which is very juſt as well as very ſublime.

11. 'A faithful friend is a ſtrong defence: and he 'that hath found ſuch a one, hath found a treaſure. No-'thing doth countervail a faithful friend, and his ex-'cellency is unvaluable. A faithful friend is the medi-'cine of life; and they that fear the Lord ſhall find him. 'Whoſo feareth the Lord ſhall direct his friendſhip 'aright; for as he is, ſo ſhall his neighbour (that is, his friend) be alſo.'

12. I do not remember to have met with any ſaying that has pleaſed me more than that of a friend's being the medicine of life, to expreſs the efficacy of friendſhip in healing the pains and anguiſh which naturally cleave to our exiſtence in this world; and am wonderfully pleaſed with the turn in the laſt ſentence, That a virtuous man ſhall as a bleſſing meet with a friend who is as virtuous as himſelf.

13. There is another ſaying in the ſame author, which would have been very much admired in an heathen writer: 'Forſake not an old friend, for the new is not 'comparable to him: a new friend is as new wine; when 'it is old thou ſhalt drink it with pleaſure.'

14. With what ſtrength of alluſion, and force of thought, has he deſcribed the breaches and violations of friendſhip? 'Whoſo caſteth a ſtone at the birds frayeth 'them away; and he that upbraideth his friend, breaketh 'friendſhip. Tho' thou draweſt a ſword at a friend, yet

'deſpair not, for there may be a returning to favour:
'if thou haſt opened thy mouth againſt thy friend, fear
'not, for there may be a reconciliation; except for up-
'braiding, or pride, or diſcloſing of ſecrets, or a treache-
'rous wound; for, for theſe things, every friend will
'depart.'

15. We may obſerve in this and ſeveral other precepts in this author, thoſe little familiar inſtances and illuſtrations which are ſo much admired in the moral writings of *Horace* and *Epictetus*. There are very beautiful inſtances of this nature in the following pages, which are likewiſe written upon the ſame ſubject:

16. 'Whoſo diſcovereth ſecrets, loſeth his credit, and
'ſhall never find a friend to his mind. Love thy friend,
'and be faithful unto him; but if thou bewrayeſt his
'ſecrets, follow no more after him: for as a man hath
'deſtroyed his enemy, ſo haſt thou loſt the love of thy
'friend; as one that letteth a bird go out of his hand,
'ſo haſt thou let thy friend go, and ſhall not get him
'again: follow after him no more, for he is too far off;
'he is as a roe eſcaped out of the ſnare. As for a
'wound, it may be bound up, and after reviling, there
'may be reconciliation; but he that bewrayeth ſecrets,
'is without hope.'

17. Among the ſeveral qualifications of a good friend, this wiſe man has very juſtly ſingled out conſtancy and faithfulneſs as the principal: to theſe, others have added virtue, knowledge, diſcretion, equality in age and fortune, and as *Cicero* calls it, *morum comitas*, a pleaſantneſs of temper.

18. If I were to give my opinion upon ſuch an exhauſted ſubject, I ſhould join to theſe other qualifications a certain æquability or evenneſs of behaviour. A man often contracts a friendſhip with one whom perhaps he does not find out till after a year's converſation; when on a ſudden ſome latent ill humour breaks out upon him, which he never diſcovered or ſuſpected at his firſt entering into an intimacy with him.

19. There are ſeveral perſons who in ſome certain periods of their lives are inexpreſſibly agreeable, and in

others

others as odious and deteſtable. *Martial* has given us a very pretty picture of one of this ſpecies in the following epigram:

*Difficilis, facilis, jucundus, acerbus, es idem,*
*Nec tecum poſſum vivere, nec ſine te.* Epig. 47. l. 12.

In all thy humours, whether grave or mellow,
Thou'rt ſuch a touchy, teſty, pleaſant fellow;
Haſt ſo much wit and mirth, and ſpleen about thee,
There is no living with thee, nor without thee.

20. It is very unlucky for a man to be entangled in a friendſhip with one, who by theſe changes and viciſſitudes of humour is ſometimes amiable, and ſometimes odious: and as moſt men are at ſome times in an admirable frame and diſpoſition of mind, it ſhould be one of the greateſt taſks of wiſdom to keep ourſelves well when we are ſo, and never to go out of that which is the agreeable part of our character.

SPECTATOR, Vol. I. No. 68.

21. 'Friendſhip is a ſtrong and habitual inclination 'in two perſons to promote the good and happineſs of 'one another.' Though the pleaſures and advantages of friendſhip have been largely celebrated by the beſt moral writers, and are conſidered by all as great ingredients of human happineſs, we very rarely meet with the practice of this virtue in the world.

22. Every man is ready to give a long catalogue of thoſe virtues and good qualities he expects to find in the perſon of a friend, but very few of us are careful to cultivate them in ourſelves.

Love and eſteem are the firſt principles of friendſhip, which always is imperfect where either of theſe two is wanting.

23. As, on the one hand, we are ſoon aſhamed of loving a man whom we cannot eſteem; ſo on the other, though we are truly ſenſible of a man's abilities, we can

never raiſe ourſelves to the warmths of friendſhip, without an affectionate good-will towards his perſon.

24. Friendſhip immediately baniſhes envy under all its diſguiſes. A man who can once doubt whether he ſhould rejoice in his friend's being happier than himſelf, may depend upon it, that he is an utter ſtranger to this virtue.

25. There is ſomething in friendſhip ſo very great and noble, that in thoſe fictitious ſtories which are invented to the honour of any particular perſon, the authors have thought it as neceſſary to make their hero a friend as a lover. *Achilles* has his *Patroclus*, and *Æneas* his *Achates*.

26. In the firſt of theſe inſtances we may obſerve, for the reputation of the ſubject I am treating of, that *Greece* was almoſt ruined by the hero's love, but was preſerved by his friendſhip.

27. The character of *Achates* ſuggeſts to us an obſervation we may often make on the intimacies of great men, who frequently chooſe their companions rather for the qualities of the heart, than thoſe of the head: and prefer fidelity, in an eaſy inoffenſive complying temper, to thoſe endowments which make a much greater figure among mankind.

28. I do not remember that *Achates*, who is repreſented as the firſt favourite, either gives his advice, or ſtrikes a blow through the whole *Æneid*.

A friendſhip, which makes the leaſt noiſe, is very often moſt uſeful; for which reaſon I ſhould prefer a prudent friend to a zealous one.

29. *Atticus*, one of the beſt men of ancient *Rome*, was a very remarkable inſtance of what I am here ſpeaking. This extraordinary perſon, amidſt the civil wars of his country, when he ſaw the deſigns of all parties equally tended to the ſubverſion of liberty, by conſtantly preſerving the eſteem and affection of both the competitors, found means to ſerve his friends on either ſide: and while he ſent money to young *Marius*, whoſe father was declared an enemy of the common-wealth, he was himſelf

ſelf one of *Sylla*'s chief favourites, and always near that general.

30. During the war between *Cæſar* and *Pompey*, he ſtill maintained the ſame conduct. After the death of *Cæſar*, he ſent money to *Brutus* in his troubles, and did a thouſand good offices to *Antony*'s wife and friends, when the party ſeemed ruined. Laſtly, even in that bloody war between *Antony* and *Auguſtus*, *Atticus* ſtill kept his place in both their friendſhips; inſomuch, that the firſt, ſays *Cornelius Nepos*, whenever he was abſent from *Rome* in any part of the empire, writ punctually to him what he was doing, what he read, and whither he intended to go; and the latter gave him conſtantly an exact account of all his affairs.

31. A likeneſs of inclinations in every particular is ſo far from being requiſite to form a benevolence in two minds towards each other, as it is generally imagined, that I believe we ſhall find ſome of the firmeſt friendſhips to have been contracted between perſons of different humours; the mind being often pleaſed with thoſe perfections which are new to it, and which it does not find among its own accompliſhments.

32. Beſides that a man in ſome meaſure ſupplies his own defects, and fancies himſelf at ſecond-hand poſſeſſed of thoſe good qualities and endowments, which are in the poſſeſſion of him who in the eye of the world is looked on as his other-ſelf.

33. The moſt difficult province in friendſhip is the letting a man ſee his faults and errors, which ſhould, if poſſible, be ſo contrived, that he may perceive our advice is given him not ſo much to pleaſe ourſelves, as for his own advantage. The reproaches, therefore, of a friend ſhould always be ſtrictly juſt, and not too frequent.

34. The violent deſire of pleaſing in the perſon reproved may otherwiſe change into a deſpair of doing it, while he finds himſelf cenſured for faults he is not conſcious of. A mind that is ſoftened and humanized by friendſhip, cannot bear frequent reproaches: either it muſt quite ſink under the oppreſſion, or abate conſiderably

ably of the value and eſteem it had for him who beſtows them.

35. The proper buſineſs of friendſhip is to inſpire life and courage; and a ſoul, thus ſupported, out-does itſelf; whereas if it be unexpectedly deprived of thoſe ſuccours, it droops and languiſhes.

36. We are in ſome meaſure more inexcuſable if we violate our duties to a friend, than to a relation; ſince the former ariſe from a voluntary choice, the latter from a neceſſity, to which we could not give our own conſent.

37. As it has been ſaid on one ſide, that a man ought not to break with a faulty friend, that he may not expoſe the weakneſs of his choice; it will doubtleſs hold much ſtronger with reſpect to a worthy one, that he may never be upbraided for having loſt ſo valuable a treaſure which was once in his poſſeſſion.

## *Detraction and Falſhood.*

1. I Have not ſeen you lately at any of the places where I viſit, ſo that I am afraid you are wholly unacquainted with what paſſes among my part of the world, who are, though I ſay it, without controverſy, the moſt accompliſhed and beſt bred of the town.

2. Give me leave to tell you, that I am extremely diſcompoſed when I hear ſcandal, and am an utter enemy to all manner of detraction, and think it the greateſt meanneſs that people of diſtinction can be guilty of; however, it is hardly poſſible to come into company, where you do not find them pulling one another to pieces, and that from no other provocation, but that of hearing any one commended.

3. Merit, both as to wit and beauty, is become no other than the poſſeſſion of a few trifling people's favour, which

which you cannot poſſibly arrive at, if you have really any thing in you that is deſerving.

4. What they would bring to paſs is, to make all good and evil conſiſt in report, and with whiſpers, calumnies, and impertinences, to have the conduct of thoſe reports.

5. By this means innocents are blaſted upon their firſt appearance in town; and there is nothing more required to make a young woman the object of envy and hatred, than to deſerve love and admiration.

6. This abominable endeavour to ſuppreſs or leſſen every thing that is praiſe-worthy, is as frequent among the men as women. If I can remember what paſſed at a viſit laſt night, it will ſerve as an inſtance that the ſexes are equally inclined to defamation, with equal malice, with equal impotence.

7. *Jack Triplett* came into my Lady *Airy*'s about eight of the clock. You know the manner we ſit at a viſit, and I need not deſcribe the circle; but Mr. *Triplett* came in, introduced by two tapers ſupported by a ſpruce ſervant, whoſe hair is under a cap till my lady's candles are all lighted up, and the hour of ceremony begins.

8. I ſay *Jack Triplett* came in, and ſinging (for he is really good company) 'Every feature, charming creature'—he went on, It is a moſt unreaſonable thing that people cannot go peaceably to ſee their friends, but theſe murderers are let looſe.

9. Such a ſhape! ſuch an air! what a glance was that as her chariot paſſed by mine—My lady herſelf interrupted him; pray, who is this fine thing—I warrant, ſays another, 'tis the creature I was telling your ladyſhip of juſt now.

10. You were telling of? ſays *Jack*; I wiſh I had been ſo happy as to have come in and heard you, for I have not words to ſay what ſhe is: but if an agreeable height, a modeſt air, a virgin ſhame, and impatience of being beheld, amidſt a blaze of ten thouſand charms ——The whole room flew out——Oh Mr. *Triplett!* —When Mrs. *Lofty*, a known prude, ſaid ſhe believed ſhe knew whom the gentleman meant; but ſhe was, indeed,

deed, as he civilly repreſented her, impatient of being beheld. Then turning to the lady next her——The moſt unbred creature you ever ſaw.

11. Another purſued the diſcourſe: As unbred, Madam, as you may think her, ſhe is extremely bely'd if ſhe is the novice ſhe appears; ſhe was laſt week at a ball till two in the morning: Mr. *Triplett* knows whether he was the happy man that took care of her home; but——This was followed by ſome particular exception that each woman in the room made to ſome peculiar grace or advantage; ſo that Mr. *Triplett* was beaten from one limb and feature to another, till he was forced to reſign the whole woman.

12. In the end, I took notice *Triplett* recorded all this malice in his heart; and ſaw in his countenance, and a certain waggiſh ſhrug, that he deſigned to repeat the converſation: I therefore let the diſcourſe die, and ſoon after took an occaſion to commend a certain gentleman of my acquaintance for a perſon of ſingular modeſty, courage, integrity, and withal, as a man of an entertaining converſation, to which advantages he had a ſhape and manner peculiarly graceful.

13. Mr. *Triplett*, who is a woman's man, ſeemed to hear me, with patience enough, commend the qualities of his mind; he never heard, indeed, but that he was a very honeſt man, and no fool; but for a fine gentleman, he muſt aſk pardon. Upon no other foundation than this, Mr. *Triplett* took occaſion to give the gentleman's pedigree, by what methods ſome part of the eſtate was acquired, how much it was beholden to a marriage for the preſent circumſtances of it: after all he could ſee nothing but a common man in his perſon, his breeding, or underſtanding.

14. Thus, Mr. *Spectator*, this impertinent humour of diminiſhing every one who is produced in converſation to their advantage, runs through the world; and I am, I confeſs, ſo fearful of the force of ill tongues, that I have begged of all thoſe who are my well-wiſhers, never to commend me, for it will but bring my frailties into examination,

mination, and I had rather be unobſerved, than conſpicuous for diſputed perfections.

15. I am confident a thouſand young people, who would have been ornaments to ſociety, have, from fear of ſcandal, never dared to exert themſelves in the polite arts of life. Their lives have paſſed away in an odious ruſticity, in ſpite of great advantages of perſon, genius, and fortune.

16. There is a vicious terror of being blamed in ſome well-inclined people, and a wicked pleaſure in ſuppreſſing them in others; both which I recommend to your ſpectatorial wiſdom to animadvert upon; and if you can be ſucceſsful in it, I need not ſay how much you will deſerve of the town; but new toaſts will owe to you their beauty, and new wits their fame.

17. Truth and reality have all the advantages of appearance, and many more. If the ſhew of any thing be good for any thing, I am ſure ſincerity is better: for why does any man diſſemble, or ſeem to be that which he is not, but becauſe he thinks it good to have ſuch a quality as he pretends to? for to counterfeit and diſſemble, is to put on the appearance of ſome real excellency.

18. Now the beſt way in the world for a man to ſeem to be any thing, is really to be what he would ſeem to be. Beſides that, it is many times as troubleſome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is diſcovered to want it, and then all his pains and labour to ſeem to have it is loſt. There is ſomething unnatural in painting, which a ſkilful eye will eaſily diſcern from native beauty and complexion.

19. It is hard to perſonate and act a part long; for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herſelf one time or other. Therefore, if any man think it convenient to ſeem good, let him be ſo indeed, and then his goodneſs will appear to every body's ſatisfaction; ſo that upon all accounts ſincerity is true wiſdom.

20. Particularly as to the affairs of this world, integrity hath many advantages over all the fine and artificial ways

ways of diſſimulation and deceit; it is much the plainer and eaſier, much the ſafer and more ſecure way of dealing in the world; it has leſs of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it: it is the ſhorteſt and neareſt way to our end, carrying us thither in a ſtraight line, and will hold out and laſt longeſt.

21. The arts of deceit and cunning do continually grow weaker and leſs effectual and ſerviceable to them that uſe them; whereas integrity gains ſtrength by uſe, and the more and longer any man practiſeth it, the greater ſervice it does him, by confirming his reputation, and encouraging thoſe with whom he hath to do, to repoſe the greateſt truſt and confidence in him, which is an unſpeakable advantage in the buſineſs and affairs of life.

22. Truth is always conſiſtent with itſelf, and needs nothing to help it out; it is always near at hand, and ſits upon our lips, and is ready to drop out before we are aware; whereas a lye is troubleſome, and ſets a man's invention upon the rack, and one trick needs a great many more to make it good.

23. It is like building upon a falſe foundation, which continually ſtands in need of props to ſhoar it up, and proves at laſt more chargeable, than to have raiſed a ſubſtantial building at firſt upon a true and ſolid foundation; for ſincerity is firm and ſubſtantial, and there is nothing hollow and unſound in it, and becauſe it is plain and open, fears no diſcovery:

24. Of which the crafty man is always in danger, and when he thinks he walks in the dark, all his pretences are ſo tranſparent, that he who runs may read them; he is the laſt man that finds himſelf to be found out, and whilſt he takes it for granted that he makes fools of others, he renders himſelf ridiculous.

25. Add to all this, that ſincerity is the moſt compendious wiſdom, and an excellent inſtrument for the ſpeedy diſpatch of buſineſs; it creates confidence in thoſe we have to deal with, ſaves the labour of many enquiries, and brings things to an iſſue in a few words:

26. It

26. It is like travelling in a plain beaten road, which commonly brings a man ſooner to his journey's end than by-ways, in which men often loſe themſelves. In a word, whatſoever convenience may be thought to be in falſhood and diſſimulation, it is ſoon over; but the inconvenience of it is perpetual, becauſe it brings a man under an everlaſting jealouſy and ſuſpicion, ſo that he is not believed when he ſpeaks truth, nor truſted when perhaps he means honeſtly; when a man hath once forfeited the reputation of his integrity, he is ſet faſt, and nothing will then ſerve his turn, neither truth nor falſhood.

27. And I have often thought, that God hath, in his great wiſdom, hid from men of falſe and diſhoneſt minds, the wonderful advantages of truth and integrity to the proſperity even of our worldly affairs; theſe men are ſo blinded by their covetouſneſs and ambition, that they cannot look beyond a preſent advantage, nor forbear to ſeize upon it, though by ways never ſo indirect; they cannot ſee ſo far, as to the remote conſequences of a ſteady integrity, and the vaſt benefit and advantages which it will bring a man at laſt.

28. Were but this ſort of men wiſe and clear ſighted enough to diſcern this, they would be honeſt out of very knavery; not out of any love to honeſty and virtue, but with a crafty deſign to promote and advance more effectually their own intereſts; and therefore the juſtice of the Divine Providence hath hid this trueſt point of wiſdom from their eyes, that bad men might not be upon equal terms with the juſt and upright, and ſerve their own wicked deſigns by honeſt and lawful means.

29. Indeed, if a man were only to deal in the world for a day, and ſhould never have occaſion to converſe more with mankind, never more need their good opinion or good word, it were then no great matter (ſpeaking as to the concernments of this world) if a man ſpent his reputation all at once, and ventured it at one throw.

30. But if he be to continue in the world, and would have the advantage of converſation whilſt he is in it, let him make uſe of truth and ſincerity in all his words and actions; for nothing but this will laſt and hold out to the end;

end; all other arts will fail, but truth and integrity will carry a man through, and bear him out to the laſt.

31. When *Ariſtotle* was once aſked, What a man could gain by uttering falſhoods? he replied, "not to be credited when he ſhall tell the truth."

The character of a lyar is at once ſo hateful and contemptible, that even of thoſe who have loſt their virtue it might be expected, that from the violation of truth they ſhould be reſtrained by their pride. Almoſt every other vice that diſgraces human nature, may be kept in countenance by applauſe and aſſociation.

32. The corrupter of virgin innocence ſees himſelf envied by the men, and at leaſt not deteſted by the women: the drunkard may eaſily unite with beings, devoted like himſelf to noiſy merriment or ſilent inſenſibility, who will celebrate his victories over the novices of intemperance, boaſt themſelves the companions of his proweſs, and tell with rapture of the multitudes whom unſucceſsful emulation has hurried to the grave: even the robber and the cut-throat have their followers, who admire their addreſs and intrepidity, their ſtratagems of rapine, and their fidelity to the gang.

33. The lyar, and only the lyar, is invariably and univerſally deſpiſed, abandoned and diſowned: he has no domeſtic conſolations, which he can oppoſe to the cenſure of mankind; he can retire to no fraternity where his crimes may ſtand in the place of virtues, but is given up to the hiſſes of the multitude, without friend and without apologiſt. It is the peculiar condition of falſehood, to be equally deteſted by the good and bad: "The devils," ſays Sir *Thomas Brown*, "do not tell lyes to one "another; for truth is neceſſary to all ſocieties; nor can "the ſociety of hell ſubſiſt without it."

34. It is natural to expect, that a crime thus generally deteſted ſhould be generally avoided; at leaſt that none ſhould expoſe himſelf to unabated and unpitied infamy, without an adequate temptation; and that to guilt ſo eaſily detected, and ſo ſeverely puniſhed, an adequate temptation would not readily be found.

35. Yet

35. Yet ſo it is, that in defiance of cenſure and contempt, truth is frequently violated; and ſcarcely the moſt vigilant and unremitted circumſpection will ſecure him that mixes with mankind, from being hourly deceived by men of whom it can ſcarcely be imagined, that they mean an injury to him or profit to themſelves; even where the ſubject of converſation could not have been expected to put the paſſions in motion, or to have excited either hope or fear, or zeal or malignity, ſufficient to induce any man to put his reputation in hazard, however little he might value it, or to overpower the love of truth, however weak might be its influence.

36. The caſuiſts have very diligently diſtinguiſhed lyes into their ſeveral claſſes, according to their various degrees of malignity: but they have, I think, generally omitted that which is moſt common, and perhaps, not leſs miſchievous; which, ſince the moraliſts have not given it a name, I ſhall diſtinguiſh as the lye of vanity.

To vanity may juſtly be imputed moſt of the falſhoods, which every man perceives hourly playing upon his ear, and, perhaps, moſt of thoſe that are propagated with ſucceſs.

37. To the lye of commerce, and the lye of malice, the motive is ſo apparent, that they are ſeldom negligently or implicitly received: ſuſpicion is always watchful over the practices of intereſt; and whatever the hope of gain, or deſire of miſchief, can prompt one man to aſſert, another is by reaſons equally cogent incited to refute. But vanity pleaſes herſelf with ſuch ſlight gratifications, and looks forward to pleaſure ſo remotely conſequential, that her practices raiſe no alarm, and her ſtratagems are not eaſily diſcovered.

38. Vanity is, indeed, often ſuffered to paſs unpurſued by ſuſpicion; becauſe he that would watch her motions, can never be at reſt; fraud and malice are bounded in their influence; ſome opportunity of time and place is neceſſary to their agency; but ſcarce any man is abſtracted one moment from his vanity; and he, to whom truth affords no gratifications, is generally inclined to ſeek them in falſhoods.

39. It

39. It is remarked by Sir *Kenelm Digby*, "that every "man has a deſire to appear ſuperior to others, though "it were only in having ſeen what they have not ſeen."

Such an accidental advantage, ſince it neither implies merit, nor confers dignity, one would think ſhould not be deſired ſo much as to be counterfeited: yet even this vanity, trifling as it is, produces innumerable narratives, all equally falſe, but more or leſs credible, in proportion to the ſkill or confidence of the relater.

40. How many may a man of diffuſive converſation count among his acquaintances, whoſe lives have been ſignalized by numberleſs eſcapes; who never croſs the river but in a ſtorm, or take a journey into the country without more adventures than befell the knight-errants of antient times in pathleſs foreſts or enchanted caſtles! How many muſt he know, to whom portents and prodigies are of daily occurrence; and for whom nature is hourly working wonders inviſible to every other eye, only to ſupply them with ſubjects of converſation!

41. Others there are who amuſe themſelves with the diſſemination of falſehood, at greater hazard of detection and diſgrace: men marked out by ſome lucky planet for univerſal confidence and friendſhip, who have been conſulted in every difficulty, entruſted with every ſecret, and ſummoned to every tranſaction: it is the ſupreme felicity of theſe men, to ſtun all companies with noiſy information; to ſtill doubt, and overbear oppoſition, with certain knowledge or authentic intelligence.

42. A lyar of this kind, with a ſtrong memory or briſk imagination, is often the oracle of an obſcure club, and, till time diſcovers his impoſtures, dictates to his hearers with uncontrouled authority; for if a public queſtion be ſtarted, he was preſent at the debate; if a new faſhion be mentioned, he was at court the firſt day of its appearance; if a new performance of literature draws the attention of the public, he has patronized the author, and ſeen his work in manuſcript; if a criminal of eminence be condemned to die, he often predicted his fate, and endeavoured his reformation: and who that lives at a diſtance from the ſcene of action, will dare to contradict a man,

man, who reports from his own eyes and ears, and to whom all perſons and affairs are thus intimately known?

43. This kind of falſhood is generally ſucceſsful for a time, becauſe it is practiſed at firſt with timidity and caution; but the proſperity of the lyar is of ſhort duration; the reception of one ſtory is always an incitement to the forgery of another leſs probable; and he goes on to triumph over tacit credulity, till pride or reaſon riſes up againſt him, and his companions will no longer endure to ſee him wiſer than themſelves.

44. It is apparent, that the inventors of all theſe fictions intend ſome exaltation of themſelves, and are led off by the purſuit of honour from their attendance upon truth: their narratives always imply ſome conſequence in favour of their courage, their ſagacity, or their activity, their familiarity with the learned, or their reception among the great; they are always bribed by the preſent pleaſure of ſeeing themſelves ſuperior to thoſe that ſurround them, and receiving the homage of ſilent attention and envious admiration.

45. But vanity is ſometimes excited to fiction by leſs viſible gratifications: the preſent age abounds with a race of lyars who are content with the conſciouſneſs of falſhood, and whoſe pride is to deceive others without any gain or glory to themſelves. Of this tribe it is the ſupreme pleaſure to remark a lady in the playhouſe or the park, and to publiſh, under the character of a man ſuddenly enamoured, an advertiſement in the news of the next day, containing a minute deſcription of her perſon and her dreſs.

46. From this artifice, however, no other effect can be expected, than perturbations which the writer can never ſee, and conjectures of which he can never be informed: ſome miſchief, however, he hopes he has done; and to have done miſchief, is of ſome importance. He ſets his invention to work again, and produces a narrative of a robbery, or a murder, with all the circumſtances of time and place accurately adjuſted. This is a jeſt of greater effect and longer duration: if he fixes his ſcene at a proper diſtance, he may for ſeveral days keep a wife in ter-

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ror for her huſband, or a mother for her ſon; and pleaſe himſelf with reflecting, that by his abilities and addreſs ſome addition is made to the miſeries of life.

47. There is, I think, an antient law in *Scotland*, by which *Leaſing-making* was capitally puniſhed. I am, indeed, far from deſiring to increaſe in this kingdom the number of executions; yet I cannot but think, that they who deſtroy the confidence of ſociety, weaken the credit of intelligence, and interrupt the ſecurity of life; harraſs the delicate with ſhame, and perplex the timorous with alarms; might very properly be awakened to a ſenſe of their crimes, by denunciations of a whipping poſt or pillory: ſince many are ſo inſenſible of right and wrong, that they have no ſtandard of action but the law; nor feel guilt, but as they dread puniſhment.

## *The Importance of Punctuality.*

1. IT is obſerved in the writings of *Boyle*, that the excellency of manufactures and facility of labour would be much promoted, if the various expedients and contrivances which lie concealed in private hands were by reciprocal communications made generally known; for there are few operations that are not performed by one or other with ſome peculiar advantages, which, though ſingly of little importance, would by conjunction and concurrence open new inlets to knowledge, and give new powers to diligence.

2. There are in like manner ſeveral moral excellencies diſtributed among the various claſſes of mankind, which he that converſes in the world ſhould endeavour to aſſemble in himſelf. It was ſaid by the learned *Cujacius*, that he never read more than one book, by which he was not inſtructed; and he that ſhall enquire after virtue with ardour

ardour and attention, will ſeldom find a man by whoſe example or ſentiments he may not be improved.

3. Every profeſſion has ſome eſſential and appropriate virtue, without which there can be no hope of honour or ſucceſs, and which, as it is more or leſs cultivated, confers within its ſphere of activity different degrees of merit and reputation. As the aſtrologers range the ſubdiviſions of mankind under the planets which they ſuppoſe to influence their lives, the moraliſt may diſtribute them according to the virtues which they neceſſarily practiſe, and conſider them as diſtinguiſhed by prudence or fortitude, diligence or patience.

4. So much are the modes of excellence ſettled by time and place, that men may be heard boaſting in one ſtreet of that which they would anxiouſly conceal in another. The grounds of ſcorn and eſteem, the topics of praiſe and ſatire are varied according to the ſeveral virtues or vices which the courſe of our lives has diſpoſed us to admire or abhor; but he who is ſolicitous for his own improvement, muſt not ſuffer his affairs to be limited by local reputation, but ſelect from every tribe of mortals their characteriſtical virtues, and conſtellate in himſelf the ſcattered graces which ſhine ſingle in other men.

5. The chief praiſe to which a trader generally aſpires is that of punctuality, or an exact and rigorous obſervance of commercial promiſes and engagements; nor is there any vice of which he ſo much dreads the imputation, as of negligence and inſtability. This is a quality which the intereſt of mankind requires to be diffuſed through all the ranks of life, but which, however uſeful and valuable, many ſeem content to want; it is conſidered as a vulgar and ignoble virtue, below the ambition of greatneſs or attention of wit, ſcarcely requiſite among men of gaiety and ſpirit, and ſold at its higheſt rate when it is ſacrificed to a frolic or a jeſt.

6. Every man has daily occaſion to remark what vexations and inconveniences ariſe from this privilege of deceiving one another. The active and vivacious have ſo long diſdained the reſtraints of truth, that promiſes and appointments have loſt their cogency, and both par-

ties neglect their ſtipulations, becauſe each concludes that they will be broken by the other.

7. Negligence is firſt admitted in trivial affairs, and ſtrengthened by petty indulgencies. He that is not yet hardened by cuſtom, ventures not on the violation of important engagements, but thinks himſelf bound by his word in caſes of property or danger, though he allows himſelf to forget at what time he is to meet ladies in the park, or at what tavern his friends are expecting him.

8. This laxity of honour would be more tolerable, if it could be reſtrained to the play-houſe, the ball-room, or the card-table; yet even there it is ſufficiently troubleſome, and darkens thoſe moments with expectation, ſuſpenſe, uncertainty and reſentment, which are ſet aſide for the ſofter pleaſures of life, and from which we naturally hope for unmingled enjoyment, and total relaxation. But he that ſuffers the ſlighteſt breach in his morality, can ſeldom tell what ſhall enter it, or how wide it ſhall be made; when a paſſage is opened, the influx of corruption is every moment wearing down oppoſition, and by ſlow degrees deluges the heart.

9. *Aliger* entered the world a youth of lively imagination, extenſive views, and untainted principles. His curioſity incited him to range from place to place, and try all the varieties of converſation; his elegance of addreſs and fertility of ideas gained him friends wherever he appeared; or at leaſt he found the general kindneſs of reception always ſhewn to a young man whoſe birth and fortune gave him a claim to notice, and who has neither by vice or folly deſtroyed his privileges.

10. *Aliger* was pleaſed with this general ſmile of mankind, and being naturally gentle and flexible was induſtrious to preſerve it by compliance and officiouſneſs, but did not ſuffer his deſire of pleaſing to vitiate his integrity. It was his eſtabliſhed maxim, that a promiſe is never to be broken; nor was it without long reluctance that he once ſuffered himſelf to be drawn away from a feſtal engagement by the importunity of another company.

11. He ſpent the evening, as is uſual in the rudiments of vice, with perturbation and imperfect enjoyment, and

met

met his diſappointed friends in the morning with confuſion and excuſes. His companions, not accuſtomed to ſuch ſcrupulous anxiety, laughed at his uneaſineſs, compounded the offence for a bottle, gave him courage to break his word again, and again levied the penalty.

12. He ventured the ſame experiment upon another ſociety, and found them equally ready to conſider it as a venial fault, always incident to a man of quickneſs and gaiety; till by degrees he began to think himſelf at liberty to follow the laſt invitation, and was no longer ſhocked at the turpitude of falſhood. He made no difficulty to promiſe his preſence at diſtant places, and if liſtleſſneſs happened to creep upon him, would ſit at home with great tranquillity, and has often, while he ſunk to ſleep in a chair, held ten tables in continual expectation of his entrance.

13. He found it ſo pleaſant to live in perpetual vacancy, that he ſoon diſmiſſed his attention as an uſeleſs incumbrance, and reſigned himſelf to careleſsneſs and diſſipation, without any regard to the future or the paſt, or any other motive of action than the impulſe of a ſudden deſire, or the attraction of immediate pleaſure. The abſent were immediately forgotten, and the hopes or fears of others had no influence upon his conduct. He was in ſpeculation completely juſt, but never kept his promiſe to a creditor; he was benevolent, but always deceived thoſe friends whom he undertook to patronize or aſſiſt; he was prudent, but ſuffered his affairs to be embarraſſed for want of ſettling his accounts at ſtated times.

14. He courted a young lady, and when the ſettlements were drawn, took a ramble into the country on the day appointed to ſign them. He reſolved to travel, and ſent his cheſts on ſhip-board, but delayed to follow them till he loſt his paſſage. He was ſummoned as an evidence in a cauſe of great importance, and loitered in the way till the trial was paſt. It is ſaid, that when he had with great expence formed an intereſt in a borough, his opponent contrived by ſome agents, who knew his temper, to lure him away on the day of election.

15. His benevolence draws him into the commiſſion of a thouſand crimes, which others, leſs kind or civil, would eſcape. His courteſy invites application, his promiſes produce dependence; he has his pockets filled with petitions, which he intends ſome time to deliver and enforce, and his table covered with letters of requeſt, with which he purpoſes to comply; but time ſlips imperceptibly away, while he is either idle or buſy: his friends loſe their opportunities, and charge upon him their miſcarriages and calamities.

This character, however contemptible, is not peculiar to *Aliger*.

16. They whoſe activity of imagination is often ſhifting the ſcenes of expectation, are frequently ſubject to ſuch ſallies of caprice as make all their actions fortuitous, deſtroy the value of their friendſhip, obſtruct the efficacy of their virtues, and ſet them below the meaneſt of thoſe that perſiſt in their reſolutions, execute what they deſign, and perform what they have promiſed.

## *Exerciſe and Temperance the beſt Preſervative of Health.*

1. BOdily labour is of two kinds, either that which a man ſubmits to for his livelihood, or that which he undergoes for his pleaſure. The latter of them generally changes the name of labour for that of exerciſe, but differs only from ordinary labour as it riſes from another motive.

A country life abounds in both theſe kinds of labour, and for that reaſon gives a man a greater ſtock of health, and conſequently a more perfect enjoyment of himſelf than any other way of life.

2. I conſider the body as a ſyſtem of tubes and glands, or to uſe a more ruſtic phraſe, a bundle of pipes and ſtrainers,

ſtrainers, fitted to one another after ſo wonderful a manner, as to make a proper engine for the ſoul to work with. This deſcription does not only comprehend the bowels, bones, tendons, veins, nerves, and arteries, but every muſcle and every ligature, which is a compoſition of fibres, that are ſo many imperceptible tubes or pipes interwoven on all ſides with inviſible glands or ſtrainers.

3. This general idea of a human body, without conſidering it in its niceties of anatomy, lets us ſee how abſolutely neceſſary labour is for the right preſervation of it. There muſt be frequent motions and agitations, to mix, digeſt, and ſeparate the juices contained in it, as well as to clear and cleanſe that infinitude of pipes and ſtrainers of which it is compoſed, and to give their ſolid parts a more firm and laſting tone. Labour or exerciſe ferments the humours, caſts them into their proper channels, throws off redundancies, and helps nature in thoſe ſecret diſtributions, without which the body cannot ſubſiſt in its vigour, nor the ſoul act with chearfulneſs.

4. I might here mention the effects which this has upon all the faculties of the mind, by keeping the underſtanding clear, the imagination untroubled, and refining thoſe ſpirits that are neceſſary for the proper exertion of our intellectual faculties, during the preſent laws of union between ſoul and body. It is to a neglect in this particular that we muſt aſcribe the ſpleen, which is ſo frequent in men of ſtudious and ſedentary tempers, as well as the vapours to which thoſe of the other ſex are ſo often ſubject.

5. Had not exerciſe been abſolutely neceſſary for our well-being, nature would not have made the body ſo proper for it, by giving ſuch an activity to the limbs, and ſuch a pliancy to every part, as neceſſarily produce thoſe compreſſions, extenſions, contortions, dilatations, and all other kinds of motions that are neceſſary for the preſervation of ſuch a ſyſtem of tubes and glands as has been before-mentioned. And that we might not want inducements to engage us in ſuch an exerciſe of the body as is proper for its welfare, it is ſo ordered, that nothing valuable can be procured without it.—Not to mention

riches and honour, even food and raiment are not to be come at without the toil of the hands and ſweat of the brows.

6. Providence furniſhes materials, but expects that we ſhould work them up ourſelves. The earth muſt be laboured before it gives his increaſe, and when it is forced into its ſeveral products, how many hands muſt they paſs through before they are fit for uſe? Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the ſpecies in twenty; and as for thoſe who are not obliged to labour, by the condition in which they are born, they are more miſerable than the reſt of mankind, unleſs they indulge themſelves in that voluntary labour which goes by the name of exerciſe.

7. My friend Sir *Roger* hath been an indefatigable man in buſineſs of this kind, and has hung ſeveral parts of his houſe with the trophies of his former labours. The walls of his great hall are covered with the horns of ſeveral kinds of deer that he has killed in the chace, which he thinks the moſt valuable furniture of his houſe, as they afford him frequent topics of diſcourſe, and ſhew that he has not been idle.

8. At the lower end of the hall is a large otter's ſkin ſtuffed with hay, which his mother ordered to be hung up in that manner, and the knight looks upon it with great ſatisfaction, becauſe it ſeems he was but nine years old when his dog killed him. A little room adjoining to the hall is a kind of arſenal filled with guns of ſeveral ſizes and inventions, with which the knight has made great havock in the woods, and deſtroyed many thouſands of pheaſants, partridges and woodcocks. His ſtable-doors are patched with noſes that belonged to foxes of the knight's own hunting down.

9. Sir *Roger* ſhewed me one of them that, for diſtinction ſake, has a braſs nail ſtruck through it, which coſt him about fifteen hours riding, carried him through half a dozen counties, killed him a brace of geldings, and loſt about half his dogs. This the knight looks upon as one of the greateſt exploits of his life.

10. The

10. The perverſe widow, whom I have given ſome account of, was the death of ſeveral foxes; for Sir *Roger* has told me, that in the courſe of his amours he patched the weſtern door of his ſtable. Whenever the widow was cruel, the foxes were ſure to pay for it. In proportion as his paſſion for the widow abated and old age came on, he left off fox-hunting; but a hare is not yet ſafe that ſits within ten miles of his houſe.

11. There is no kind of exerciſe which I would ſo recommend to my readers of both ſexes as this of riding, as there is none which ſo much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Dr. *Sydenham* is very laviſh in its praiſes; and if the *Engliſh* reader will ſee the mechanical effects of it deſcribed at length, he may find them in a book publiſhed not many years ſince, under the title of *Medicina Gymnaſtica*.

12. For my own part when I am in town, for want of theſe opportunities, I exerciſe myſelf an hour every morning upon a dumb bell that is placed in a corner of my room, and pleaſes me the more becauſe it does every thing I require in the moſt profound ſilence. My landlady and her daughters are ſo well acquainted with my hours of exerciſe, that they never come into my room to diſturb me whilſt I am ringing.

13. When I was ſome years younger than I am at preſent, I uſed to employ myſelf in a more laborious diverſion, which I learned from a *Latin* treatiſe of exerciſe, that is written with great erudition: It is there called the σκιομαχία, or the fighting with a man's own ſhadow, and conſiſts in the brandiſhing of two ſhort ſticks graſped in each hand, and loaded with plugs of lead at either end. This opens the cheſt, exerciſes the limbs, and gives a man all the pleaſure of boxing, without the blows.

14. I could wiſh that ſeveral learned men would lay out that time which they employ in controverſies and diſputes about nothing, in *this method* of fighting with their own ſhadows. It might conduce very much to evaporate the ſpleen, which makes them uneaſy to the public as well as to themſelves.

As I am a compound of ſoul and body, I conſider myſelf as obliged to a double ſcheme of duties; and think I have not fulfilled the buſineſs of the day, when I do not thus employ the one in labour and exerciſe, as well as the other in ſtudy and contemplation.

15. There is a ſtory in the *Arabian Nights Tales*, of a king who had long languiſhed under an ill habit of body, and had taken abundance of remedies to no purpoſe. At length, ſays the fable, a phyſician cured him by the following method: he took an hollow ball of wood, and filled it with ſeveral drugs; after which he cloſed it up ſo artificially that nothing appeared. He likewiſe took a mall, and after having hollowed the handle, and that part which ſtrikes the ball, incloſed in them ſeveral drugs after the ſame manner as in the ball itſelf.

16. He then ordered the ſultan who was his patient, to exerciſe himſelf early in the morning with theſe rightly prepared inſtruments, till ſuch time as he ſhould ſweat: when, as the ſtory goes, the virtue of the medicaments perſpiring through the wood, had ſo good an influence on the ſultan's conſtitution, that they cured him of an indiſpoſition which all the compoſitions he had taken inwardly had not been able to remove.

17. This eaſtern allegory is finely contrived to ſhew us how beneficial bodily labour is to health, and that exerciſe is the moſt effectual phyſic. I have deſcribed in my hundred and fifteenth paper, from the general ſtructure and mechaniſm of an human body, how abſolutely neceſſary exerciſe is for its preſervation; I ſhall in this place recommend another great preſervative of health, which in many caſes produces the ſame effects as exerciſe, and may, in ſome meaſure, ſupply its place, where opportunities of exerciſe are wanting.

18. The preſervative I am ſpeaking of is temperance, which has thoſe particular advantages above all other means of health, that it may be practiſed by all ranks and conditions, at any ſeaſon, or in any place. It is a kind of regimen into which every man may put himſelf, without interruption to buſineſs, expence of money, or loſs of time. If exerciſe throws off all ſuperfluities, temperance

perance prevents them: if exerciſe clears the veſſels, temperance neither ſatiates nor overſtrains them; if exerciſe raiſes proper ferments in the humours, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herſelf in all her force and vigour; if exerciſe diſſipates a growing diſtemper, temperance ſtarves it.

19. Phyſic, for the moſt part, is nothing elſe but the ſubſtitute of exerciſe or temperance. Medicines are indeed abſolutely neceſſary in acute diſtempers, that cannot wait the ſlow operations of theſe two great inſtrument of health; but did men live in an habitual courſe of exerciſe and temperance, there would be but little occaſion for them. Accordingly we find that thoſe parts of the world are the moſt healthy, where they ſubſiſt by the chace; and that men lived longeſt when their lives were employed in hunting, and when they had little food beſides what they caught.

20. Bliſtering, cupping, bleeding, are ſeldom of uſe to any but to the idle and intemperate; as all thoſe inward applications, which are ſo much in practice among us, are, for the moſt part, nothing elſe but expedients to make luxury conſiſtent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is ſaid of *Diogenes*, that meeting a young man who was going to a feaſt, he took him up in the ſtreet, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

21. What would that philoſopher have ſaid, had he been preſent at the gluttony of a modern meal? would not he have thought the maſter of a family mad, and have begged his ſervant to tie down his hands, had he ſeen him devour fowl, fiſh, and fleſh; ſwallow oil and vinegar, wines and ſpices; throw down ſalads of twenty different herbs, ſauces of an hundred ingredients, confections and fruits of numberleſs ſweets and flavours? What unnatural motions and counter-ferments muſt ſuch a medley of intemperance produce in the body? For my part, when I behold a faſhionable table ſet out

in all its magnificence, I fancy, that I ſee gouts and dropſies, fevers and lethargies, with other innumerable diſtempers, lying in ambuſcade among the diſhes.

22. Nature delights in the moſt plain and ſimple diet. Every animal, but man, keeps to one diſh. Herbs are the food of this ſpecies, fiſh of that, and fleſh of a third. Man falls upon every thing that comes in his way; not the ſmalleſt fruit or excreſcence of the earth, ſcarce a berry, or a muſhroom, can eſcape him.

It is impoſſible to lay down any determinate rule for temperance, becauſe what is luxury in one may be temperance in another; but there are few that have lived any time in the world, who are not judges of their own conſtitutions, ſo far as to know what kinds aud what proportions of food do beſt agree with them.

23. Were I to conſider my readers as my patients, and to preſcribe ſuch a kind of temperance as is accommodated to all perſons, and ſuch as is particularly ſuitable to our climate and way of living, I would copy the following rules of a very eminent phyſician. Make your whole repaſt out of one diſh. If you indulge in a ſecond, avoid drinking any thing ſtrong till you have finiſhed your meal: at the ſame time abſtain from all ſauces, or at leaſt ſuch as are not the moſt plain and ſimple.

24. A man could not be well guilty of gluttony, if he ſtuck to theſe few obvious and eaſy rules. In the firſt caſe, there would be no variety of taſtes to ſolicit his palate, and occaſion exceſs; nor in the ſecond any artificial provocatives to relieve ſatiety, and create a falſe appetite. Were I to preſcribe a rule for drinking, it ſhould be formed upon a ſaying quoted by Sir *William Temple*; *The firſt glaſs for myſelf, the ſecond for my friends, the third for good humour, and the fourth for my enemies.* But becauſe it is impoſſible for one who lives in the world to diet himſelf always in ſo philoſophical a manner, I think every man ſhould have his days of abſtinence, according as his conſtitution will permit.

25. Theſe are great reliefs to nature, as they qualify her for ſtruggling with hunger and thirſt, whenever any diſtemper or duty of life may put her upon ſuch difficulties;

culties; and at the ſame time give her an opportunity of extricating herſelf from her oppreſſions, and recovering the ſeveral tones and ſprings of her diſtended veſſels. Beſides that, abſtinence well-timed often kills a ſickneſs in embryo, and deſtroys the firſt ſeeds of an indiſpoſition.

26. It is obſerved by two or three antient authors, that *Socrates*, notwithſtanding he lived in *Athens* during that great plague, which has made ſo much noiſe through all ages, and has been celebrated at different times by ſuch eminent hands; I ſay, notwithſtanding that he lived in the time of this devouring peſtilence, he never caught the leaſt infection, which thoſe writers unanimouſly aſcribe to that uninterrupted temperance which he always obſerved.

27. And here I cannot but mention an obſervation which I have often made, upon reading the lives of the philoſophers, and comparing them with any ſeries of kings or great men of the ſame number. If we conſider theſe antient ſages, a great part of whoſe philoſophy conſiſted in a temperate and abſtemious courſe of life, one would think the life of a philoſopher and the life of a man were of two different dates. For we find that the generality of theſe wiſe men were nearer a hundred than ſixty years of age at the time of their reſpective deaths.

28. But the moſt remarkable inſtance of the efficacy of temperance towards the procuring of long life, is what we meet with in a little book publiſhed by *Lewis Cornaro* the *Venetian*; which I the rather mention, becauſe it is of undoubted credit, as the late *Venetian* ambaſſador, who was of the ſame family, atteſted more than once in converſation, when he reſided in *England*. *Cornaro*, who was the author of the little treatiſe I am mentioning, was of an infirm conſtitution, till about forty, when by obſtinately perſiſting in an exact courſe of temperance, he recovered a perfect ſtate of health; inſomuch that at fourſcore he publiſhed his book, which has been tranſlated into *Engliſh* under the title of *Sure and certain methods of attaining a long and healthy life*.

29. He lived to give a third or fourth edition of it, and after having paſſed his hundredth year, died without pain

or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of chearfulness, religion and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

## *The Duty of Secrecy.*

1. IT is related by *Quintus Curtius*, that the *Persians* always conceived a lasting and invincible contempt of a man who had violated the laws of secrecy: for they thought, that, however he might be deficient in the qualities requisite to actual excellence, the negative virtues at least were always in his power, and though he perhaps could not speak well if he was to try, it was still easy for him not to speak.

2. In this opinion of the easiness of secrecy, they seem to have considered it as opposed, not to treachery, but loquacity, and to have conceived the man, whom they thus censured, not frighted by menaces to reveal, or bribed by promises to betray, but incited by the mere pleasure of talking, or some other motive equally trivial, to lay open his heart without reflection, and to let whatever he knew slip from him, only for want of power to retain it.

3. Whether, by their settled and avowed scorn of thoughtless talkers, the *Persians* were able to diffuse to any great extent the virtue of taciturnity, we are hindered by the distances of those times from being able to discover, there being very few memoirs remaining of the court of *Persepolis*, nor any distinct accounts handed down to us of their office-clerks, their ladies of the bed-chamber, their attorneys, their chamber-maids, or their footmen.

4. In

4. In theſe latter ages, though the old animoſity againſt a prattler is ſtill retained, it appears wholly to have loſt its effects upon the conduct of mankind; for ſecrets are ſo ſeldom kept, that it may with ſome reaſon be doubted, whether the antients were not miſtaken in their firſt poſtulate, whether the quality of retention be ſo generally beſtowed, and whether a ſecret has not ſome ſubtile volatility, by which it eſcapes almoſt imperceptibly at the ſmalleſt vent; or ſome power of fermentation, by which it expands itſelf ſo as to burſt the heart that will not give it way.

5. Thoſe that ſtudy either the body or the mind of man, very often find the moſt ſpecious and pleaſing theory falling under the weight of contrary experience; and inſtead of gratifying their vanity by inferring effects from cauſes, they are always reduced at laſt to conjecture cauſes from effects. That it is eaſy to be ſecret the ſpeculatiſt can demonſtrate in his retreat, and therefore thinks himſelf juſtified in placing confidence; the man of the world knows, that, whether difficult or not, it is uncommon, and therefore finds himſelf rather inclined to ſearch after the reaſon of this univerſal failure in one of the moſt important duties of ſociety.

6. The vanity of being known to be truſted with a ſecret is generally one of the chief motives to diſcloſe it; for however abſurd it may be thought to boaſt an honour, by an act that ſhews that it was conferred without merit, yet moſt men ſeem rather inclined to confeſs the want of virtue than of importance, and more willingly ſhew their influence and their power, though at the expence of their probity, than glide through life with no other pleaſure than the private conſciouſneſs of fidelity; which, while it is preſerved, muſt be without praiſe, except from the ſingle perſon who tries and knows it.

7. There are many ways of telling a ſecret, by which a man exempts himſelf from the reproaches of his conſcience, and gratifies his pride without ſuffering himſelf to believe that he impairs his virtue. He tells the private affairs of his patron, or his friend, only to thoſe from whom he would not conceal his own; he tells them to thoſe,

thoſe, who have no temptation to betray their truſt, or with a denunciation of a certain forfeiture of his friendſhip, if he diſcovers that they become public.

8. Secrets are very frequently told in the firſt ardour of kindneſs, or of love, for the ſake of proving, by ſo important a ſacrifice, the ſincerity of profeſſions, or the warmth of tenderneſs; but with this motive, though it be ſometimes ſtrong in itſelf, vanity generally concurs, ſince every man naturally deſires to be moſt eſteemed by thoſe whom he loves, or with whom he converſes, with whom he paſſes his hours of pleaſure, and to whom he retires from buſineſs and from care.

9. When the diſcovery of ſecrets is under conſideration, there is always a diſtinction carefully to be made between our own and thoſe of another, thoſe of which we are fully maſters as they affect only our own intereſt, and thoſe which are repoſited with us in truſt, and involve the happineſs or convenience of ſuch as we have no right to expoſe to hazard by experiments upon their lives, without their conſent. To tell our own ſecrets is generally folly, but that folly is without guilt; to communicate thoſe with which we are intruſted is always treachery, and treachery for the moſt part combined with folly.

10. There have, indeed, been ſome enthuſiaſtic and irrational zealots for friendſhip, who have maintained, and perhaps believed, that one friend has a right to all that is in poſſeſſion of another; and that therefore it is a violation of kindneſs to exempt any ſecret from this boundleſs confidence: accordingly a late female miniſter of ſtate has been ſhameleſs enough to inform the world, that ſhe uſed, when ſhe wanted to extract any thing from her ſovereign, to remind her of *Montaigne's* reaſoning, who has determined, that to a tell a ſecret to a friend is no breach of fidelity, becauſe the number of perſons truſted is not multiplied, a man and his friend being virtually the ſame.

11. That ſuch a fallacy could be impoſed upon any human underſtanding, or that an author could have been imagined to advance a poſition ſo remote from truth and reaſon,

reaſon, any otherwiſe than as a declaimer, to ſhew to what extent he could ſtretch his imagination, and with what ſtrength he could preſs his principle, would ſcarcely have been credible, had not this lady kindly ſhewn us how far weakneſs may be deluded, or indolence amuſed.

12. But ſince it appears, that even this ſophiſtry has been able, with the help of a ſtrong deſire to repoſe in quiet upon the underſtanding of another, to miſlead honeſt intentions, and an underſtanding not contemptible, it may not be ſuperfluous to remark, that thoſe things which are common among friends are only ſuch as either poſſeſſes in his own right, and can alienate or deſtroy without injury to any other perſon. Without this limitation, confidence muſt run on without end, the ſecond perſon may tell the ſecret to the third upon the ſame principle as he received it from the firſt, and the third may hand it forward to a fourth, till at laſt it is told in the round of friendſhip to them from whom it was the firſt intention chiefly to conceal it.

13. The confidence which *Caius* has of the faithfulneſs of *Titius* is nothing more than an opinion which himſelf cannot know to be true, and which *Claudius*, who firſt tells his ſecret to *Caius*, may know, at leaſt may ſuſpect to be falſe; and therefore the truſt is tranſferred by *Caius*, if he reveal what has been told him, to one from whom the perſon originally concerned would probably have withheld it; and whatever may be the event, *Caius* has hazarded the happineſs of his friend, without neceſſity and without permiſſion, and has put that truſt in the hand of fortune which was given only to virtue.

14. All the arguments upon which a man who is telling the private affairs of another may ground his confidence in ſecurity, he muſt upon reflection know to be uncertain, becauſe he finds them without effect upon himſelf. When he is imagining that *Titius* will be cautious from a regard to his intereſt, his reputation, or his duty, he ought to reflect that he is himſelf at that inſtant acting in oppoſition to all theſe reaſons, and revealing what intereſt, reputation and duty direct him to conceal.

15. Every

15. Every one feels that he ſhould conſider the man incapable of truſt, who believed himſelf at liberty to tell whatever he knew to the firſt whom he ſhould conclude deſerving of his confidence: therefore *Caius*, in admitting *Titius* to the affairs imparted only to himſelf, violates his faith, ſince he acts contrary to the intention of *Claudius*, to whom that faith was given. For promiſes of friendſhip are, like all others, uſeleſs and vain, unleſs they are made in ſome known ſenſe, adjuſted and acknowledged by both parties.

16. I am not ignorant that many queſtions may be ſtarted relating to the duty of ſecrecy, where the affairs are of public concern; where ſubſequent reaſons may ariſe to alter the appearance and nature of the truſt; that the manner in which the ſecret was told may change the degree of obligation; and that the principles upon which a man is choſen for a confident may not always equally conſtrain him.

17. But theſe ſcruples, if not too intricate, are of too extenſive conſideration for my preſent purpoſe, nor are they ſuch as generally occur in common life; and though caſuiſtical knowledge be uſeful in proper hands, yet it ought by no means to be careleſly expoſed, ſince moſt will uſe it rather to lull than awaken their own conſciences; and the threads of reaſoning, on which truth is ſuſpended, are frequently drawn to ſuch ſubtilty, that common eyes cannot perceive, and common ſenſibility cannot feel them.

18. The whole doctrine as well as practice of ſecrecy is ſo perplexing and dangerous, that, next to him who is compelled to truſt, I think him unhappy who is choſen to be truſted; for he is often involved in ſcruples without the liberty of calling in the help of any other underſtanding; he is frequently drawn into guilt, under the appearance of friendſhip and honeſty; and ſometimes ſubjected to ſuſpicion by the treachery of others, who are engaged without his knowledge in the ſame ſchemes; for he that has one confident has generally more, and when he is at laſt betrayed, is in doubt on whom he ſhall fix the crime.

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19. The rules therefore that I ſhall propoſe concerning ſecrecy, and from which I think it not ſafe to deviate, without long and exact deliberation, are—Never to ſolicit the knowledge of a ſecret. Not willingly, nor without many limitations, to accept ſuch confidence when it is offered. When a ſecret is once admitted, to conſider the truſt as of a very high nature, important to ſociety, and ſacred as truth, and therefore not to be violated for any incidental convenience, or ſlight appearance of contrary fitneſs.

## *Of Chearfulneſs.*

1. I Have always preferred chearfulneſs to mirth. The latter I conſider as an act, the former as a habit of the mind. Mirth is ſhort and tranſient, chearfulneſs fixed and permanent. Thoſe are often raiſed into the greateſt tranſports of mirth, who are ſubject to the greateſt depreſſions of melancholy: on the contrary, chearfulneſs, though it does not give the mind ſuch an exquiſite gladneſs, prevents us from falling into any depths of ſorrow. Mirth is like a flaſh of lightning that breaks through a gloom of clouds, and glitters for a moment; chearfulneſs keeps up a kind of day-light in the mind, and fills it with a ſteady and perpetual ſerenity.

2. Men of auſtere principles look upon mirth as too wanton and diſſolute for a ſtate of probation, and as filled with a certain triumph and inſolence of heart that is inconſiſtent with a life which is every moment obnoxious to the greateſt dangers. Writers of this complexion have obſerved, that the ſacred perſon who was the great pattern of perfection, was never ſeen to laugh.

3. Chearfulneſs of mind is not liable to any of theſe exceptions; it is of a ſerious and compoſed nature; it does not throw the mind into a condition improper for the preſent ſtate of humanity, and is very conſpicuous in the

the characters of thoſe who are looked upon as the greateſt philoſophers among the heathens, as well as among thoſe who have been deſervedly eſteemed as ſaints and holy men among Chriſtians.

4. If we conſider chearfulneſs in three lights, with regard to ourſelves, to thoſe we converſe with, and to the great Author of our being, it will not a little recommend itſelf on each of theſe accounts. The man who is poſſeſſed of this excellent frame of mind, is not only eaſy in his thoughts, but a perfect maſter of all the powers and faculties of the ſoul: his imagination is always clear, and his judgment undiſturbed: his temper is even and unruffled, whether in action or ſolitude. He comes with a reliſh to all thoſe goods which nature has provided for him, taſtes all the pleaſures of the creation which are poured about him, and does not feel the full weight of thoſe accidental evils which may befall him.

5. If we conſider him in relation to the perſons whom he converſes with, it naturally produces love and good will towards him. A chearful mind is not only diſpoſed to be affable and obliging, but raiſes the ſame good humour in thoſe who come within its influence. A man finds himſelf pleaſed, he does not know why, with the chearfulneſs of his companion: it is like a ſudden ſunſhine that awakens a ſecret delight in the mind, without her attending to it. The heart rejoices of its own accord and naturally flows out into friendſhip and benevolence towards the perſon who has ſo kindly an effect upon it.

6. When I conſider this chearful ſtate of mind in its third relation, I cannot but look upon it as a conſtant habitual gratitude to the great Author of nature. An inward chearfulneſs is an implicit praiſe and thankſgiving to Providence under all its diſpenſations. It is a kind of acquieſcence in the ſtate wherein we are placed, and a ſecret approbation of the Divine will in his conduct towards man.

7. There are but two things, which, in my opinion, can reaſonably deprive us of this chearfulneſs of heart. The firſt of theſe is the ſenſe of guilt. A man who lives in a ſtate of vice and impenitence can have no title to

that

that evenneſs and tranquillity of mind which is the health of the ſoul, and the natural effect of virtue and innocence. Chearfulneſs in an ill man deſerves a harder name than language can furniſh us with, and is many degrees beyond what we commonly call folly or madneſs.

8. Atheiſm, by which I mean a diſbelief of a Supreme Being, and conſequently of a future ſtate, under whatſoever title it ſhelters itſelf, may likewiſe very reaſonably deprive a man of this chearfulneſs of temper. There is ſomething ſo particularly gloomy and offenſive to human nature in the proſpect of non-exiſtence, that I cannot but wonder, with many excellent writers, how it is poſſible for a man to outlive the expectation of it. For my own part, I think the being of a God is ſo little to be doubted, that it is almoſt the only truth we are ſure of, and ſuch a truth as we meet with in every object, in every occurrence, and in every thought.

9. If we look into the characters of this tribe of infidels, we generally find they are made up of pride, ſpleen, and cavil: it is indeed no wonder, that men, who are uneaſy to themſelves, ſhould be ſo to the reſt of the world; and how is it poſſible for a man to be otherwiſe than uneaſy in himſelf, who is in danger every moment of loſing his intire exiſtence, and dropping into nothing?

10. The vicious man and Atheiſt have therefore no pretence to chearfulneſs, and would act very unreaſonably, ſhould they endeavour after it. It is impoſſible for any one to live in good humour, and enjoy his preſent exiſtence, who is apprehenſive either of torment or of annihilation; of being miſerable, or of not being at all.

After having mentioned theſe two great principles, which are deſtructive of chearfulneſs in their own nature, as well as in right reaſon, I cannot think of any other that ought to baniſh this happy temper from a virtuous mind. Pain and ſickneſs, ſhame and reproach, poverty and old age, nay death itſelf, conſidering the ſhortneſs of their duration, and the advantage we may reap from them, do not deſerve the name of evils.

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11. A good mind may bear up under them with fortitude, with indolence, and with chearfulneſs of heart.—The toſſing of a tempeſt does not diſcompoſe him, which he is ſure will bring him to a joyful harbour.

A man who uſes his beſt endeavours to live according to the dictates of virtue and right reaſon, has two perpetual ſources of chearfulneſs, in the conſideration of his own nature, and of that Being on whom he has a dependence.

12. If he looks into himſelf, he cannot but rejoice in that exiſtence, which is ſo lately beſtowed upon him, and which, after millions of ages, will be ſtill new, and ſtill in its beginning. How many ſelf-congratulations naturally ariſe in the mind, when it reflects on this its entrance into eternity, when it takes a view of thoſe improveable faculties, which in a few years, and even at its firſt ſetting out, have made ſo conſiderable a progreſs, and which will be ſtill receiving an increaſe of perfection, and conſequently an increaſe of happineſs?

13. The conſciouſneſs of ſuch a being ſpreads a perpetual diffuſion of joy through the ſoul of a virtuous man, and makes him look upon himſelf every moment as more happy than he knows how to conceive.

The ſecond ſource of chearfulneſs to a good mind is, its conſideration of that Being on whom we have our dependence, and in whom, though we behold him as yet but in the firſt faint diſcoveries of his perfections, we ſee every thing that we can imagine as great, glorious, or amiable. We find ourſelves every where upheld by his goodneſs, and ſurrounded by an immenſity of love and mercy.

14. In ſhort, we depend upon a Being, whoſe power qualifies him to make us happy by an infinity of means, whoſe goodneſs and truth engage him to make thoſe happy who deſire it of him, and whoſe unchangeableneſs will ſecure us in this happineſs to all eternity.

Such conſiderations, which every one ſhould perpetually cheriſh in his thoughts, will baniſh from us all that ſecret heavineſs of heart which unthinking men are ſubject to when they lie under no real affliction, all that anguiſh

guiſh which we may feel from any evil that actually oppreſſes us, to which I may likewiſe add thoſe little cracklings of mirth and folly, that are apter to betray virtue than ſupport it; and eſtabliſh in us ſuch an even and chearful temper, as makes us pleaſing to ourſelves, to thoſe with whom we converſe, and to him whom we are made to pleaſe.

## *On the Advantages of a chearful Temper.*

[Spect. No. 387.]

1. CHearfulneſs is, in the firſt place, the beſt promoter of health. Repining and ſecret murmurs of heart give imperceptible ſtrokes to thoſe delicate fibres of which the vital parts are compoſed, and wear out the machine inſenſibly; not to mention thoſe violent ferments which they ſtir up in the blood, and thoſe irregular diſturbed motions, which they raiſe in the animal ſpirits.

2. I ſcarce remember, in my own obſervation, to have met with many old men, or with ſuch, who (to uſe our *Engliſh* phraſe) *wear well*, that had not at leaſt a certain indolence in their humour, if not a more than ordinary gaiety and chearfulneſs of heart. The truth of it is, health and chearfulneſs mutually beget each other; with this difference, that we ſeldom meet with a great degree of health which is not attended with a certain chearfulneſs, but very often ſee chearfulneſs where there is no great degree of health.

3. Chearfulneſs bears the ſame friendly regard to the mind as to the body: it baniſhes all anxious care and diſcontent, ſooths and compoſes the paſſions, and keeps the ſoul in a perpetual calm. But, having already touched on this laſt conſideration, I ſhall here take notice, that the world, in which we are placed, is filled with innumerable objects that are proper to raiſe and keep alive this happy temper of mind.

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4. If we consider the world in its subserviency to man, one would think it was made for our use; but if we consider it in its natural beauty and harmony, one would be apt to conclude it was made for our pleasure. The sun, which is as the great soul of the universe, and produces all the necessaries of life, has a particular influence in chearing the mind of man, and making the heart glad.

5. Those several living creatures which are made for our service or sustenance, at the same time either fill the woods with their music, furnish us with game, or raise pleasing ideas in us by the delightfulness of their appearance. Fountains, lakes, and rivers, are as refreshing to the imagination, as to the soil through which they pass.

6. There are writers of great distinction, who have made it an argument for Providence, that the whole earth is covered with green, rather than with any other colour, as being such a right mixture of light and shade, that it comforts and strengthens the eye instead of weakening or grieving it. For this reason, several painters have a green cloth hanging near them, to ease the eye upon, after too great an application to their colouring.

7. A famous modern philosopher accounts for it in the following manner; all colours that are more luminous, overpower and dissipate the animal spirits which are employed in sight: on the contrary, those that are more obscure do not give the animal spirits a sufficient exercise; whereas the rays that produce in us the idea of green, fall upon the eye in such a due proportion, that they give the animal spirits their proper play, and, by keeping up the struggle in a just balance, excite a very pleasing and agreeable sensation. Let the cause be what it will, the effect is certain; for which reason, the poets ascribe to this particular colour the epithet of *chearful*.

8. To consider further this double end in the works of nature, and how they are, at the same time, both useful and entertaining, we find that the most important parts in the vegetable world are those which are the most beautiful. These are the seeds by which the several races

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of plants are propagated and continued, and which are always lodged in flowers or bloſſoms. Nature ſeems to hide her principal deſign, and to be induſtrious in making the earth gay and delightful, while ſhe is carrying on her great work, and intent upon her own preſervation. The huſbandman, after the ſame manner, is employed in laying out the whole country into a kind of garden or landſkip, and making every thing ſmile about him, whilſt, in reality, he thinks of nothing but of the harveſt and increaſe which is to ariſe from it.

9. We may further obſerve how Providence has taken care to keep up this chearfulneſs in the mind of man, by having formed it after ſuch a manner, as to make it capable of conceiving delight from ſeveral objects which ſeem to have very little uſe in them; as from the wildneſs of rocks and deſarts, and the like groteſque parts of nature. Thoſe who are verſed in philoſophy may ſtill carry this conſideration higher by obſerving, that, if matter had appeared to us endowed only with thoſe real qualities which it actually poſſeſſes, it would have made but a very joyleſs and uncomfortable figure; and why has Providence given it a power of producing in us ſuch imaginary qualities, as taſtes and colours, ſounds and ſmells, heat and cold, but that man, while he is converſant in the lower ſtations of nature, might have his mind cheared and delighted with agreeable ſenſations? In ſhort, the whole univerſe is a kind of theatre filled with objects that either raiſe in us pleaſure, amuſement, or admiration.

10. The reader's own thoughts will ſuggeſt to him the viciſſitude of day and night, the change of ſeaſons, with all that variety of ſcenes which diverſify the face of nature, and fill the mind with a perpetual ſucceſſion of beautiful and pleaſing images.

I ſhall not here mention the ſeveral entertainments of art, with the pleaſures of friendſhip, books, converſation, and other accidental diverſions of life, becauſe I would only take notice of ſuch incitements to a chearful temper, as offer themſelves to perſons of all ranks and conditions, and which may ſufficiently ſhew us, that Providence did not deſign this world ſhould be filled with murmurs and re-

repinings, or that the heart of man ſhould be involved in gloom and melancholy.

11. I the more inculcate this chearfulneſs of temper, as it is a virtue in which our countrymen are obſerved to be more deficient than any other nation. Melancholy is a kind of demon that haunts our iſland, and often conveys herſelf to us in an eaſterly wind. A celebrated *French* noveliſt, in oppoſition to thoſe who begin their romances with a flowery ſeaſon of the year, enters on his ſtory thus: *In the gloomy month of* November, *when the people of* England *hang and drown themſelves, a diſconſolate lover walked out into the fields*, &c.

12. Every one ought to fence againſt the temper of his climate or conſtitution, and frequently to indulge in himſelf thoſe conſiderations which may give him a ſerenity of mind, and enable him to bear up chearfully againſt thoſe little evils and misfortunes which are common to human nature, and which, by a right improvement of them, will produce a ſatiety of joy, and an uninterrupted happineſs.

13. At the ſame time that I would engage my reader to conſider the world in its moſt agreeable lights, I muſt own there are many evils which naturally ſpring up amidſt the entertainments that are provided for us; but theſe, if rightly conſidered, ſhould be far from overcaſting the mind with ſorrow, or deſtroying that chearfulneſs of temper which I have been recommending.

14. This interſperſion of evil with good, and pain with pleaſure, in the works of nature, is very truly aſcribed by Mr. *Locke* in his Eſſay upon Human Underſtanding, to a moral reaſon, in the following words:

*Beyond all this, we may find another reaſon* why *God hath ſcattered up and down* ſeveral degrees of pleaſure and pain, in all the things that environ and affect us, *and blended them together, in almoſt all that our thoughts and ſenſes have to do with: that we finding imperfection, diſſatisfaction, and want of complete happineſs in all the enjoyments which the creatures can afford us, might be led to ſeek it in the enjoyment of him*, with whom there is fulneſs of joy, and at whoſe right hand are pleaſures for evermore.

*Diſcretion.*

## *Diſcretion.*

1. I HAVE often thought if the minds of men were laid open, we ſhould ſee but little difference between that of the wiſe man and that of the fool. There are infinite reveries, numberleſs extravagancies, and a perpetual train of vanities, which paſs through both. The great difference is, that the firſt knows how to pick and cull his thoughts for converſation, by ſuppreſſing ſome, and communicating others; whereas the other lets them all indifferently fly out in words. This ſort of diſcretion, however, has no place in private converſation between intimate friends. On ſuch occaſions the wiſeſt men very often talk like the weakeſt; for indeed the talking with a friend is nothing elſe but thinking aloud.

2. *Tully* has therefore very juſtly expoſed a precept delivered by ſome ancient writers, that a man ſhould live with his enemy in ſuch a manner, as might leave him room to become his friend; and with his friend in ſuch a manner, that if he became his enemy, it ſhould not be in his power to hurt him. The firſt part of this rule, which regards our behaviour towards an enemy, is indeed very reaſonable, as well as prudential; but the latter part of it, which regards our behaviour towards a friend, ſavours more of cunning than of diſcretion, and would cut a man off from the greateſt pleaſures of life, which are the freedoms of converſation with a boſom friend. Beſides, that when a friend is turned into an enemy, and (as the ſon of *Sirach* calls him) a betrayer of ſecrets, the world is juſt enough to accuſe the perfidiouſneſs of the friend, rather than the indiſcretion of the perſon who confided in him.

3. Diſcretion does not only ſhew itſelf in words, but in all the circumſtances of action; and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life.

Tnere are many more ſhining qualities in the mind of man, but there is none ſo uſeful as diſcretion; it is this

indeed which gives a value to all the reſt, which ſets them at work in their proper times and places, and turns them to the advantage of the perſon who is poſſeſſed of them. Without it, learning is pedantry, and wit impertinence; virtue itſelf looks like weakneſs; the beſt parts only qualify a man to be more ſprightly in errors, and active to his own prejudice.

4. Nor does diſcretion only make a man the maſter of his own parts, but of other mens. The diſcreet man finds out the talents of thoſe he converſes with, and knows how to apply them to proper uſes. Accordingly if we look into particular communities and diviſions of men, we may obſerve, that it is the diſcreet man, not the witty, nor the learned, nor the brave, who guides the converſation, and gives meaſures to the ſociety. A man with great talents, but void of diſcretion, is like *Polyphemus* in the fable, ſtrong and blind, endued with an irreſiſtible force, which, for want of ſight, is of no uſe to him.

5. Though a man has all other perfections, and wants diſcretion, he will be of no great conſequence in the world; but if he has this ſingle talent in perfection, and but a common ſhare of others, he may do what he pleaſes in his ſtation of life.

At the ſame time that I think diſcretion the moſt uſeful talent a man can be maſter of, I look upon cunning to be the accompliſhment of little, mean, ungenerous minds. Diſcretion points out the nobleſt ends to us, and purſues the moſt proper and laudable methods of attaining them: cunning has only private ſelfiſh aims, and ſticks at nothing which may make them ſucceed.

6. Diſcretion has large and extended views, and, like a well-formed eye, commands a whole horizon: cunning is a kind of ſhort-ſightedneſs, that diſcovers the minuteſt objects which are near at hand, but is not able to diſcern things at a diſtance. Diſcretion, the more it is diſcovered, gives a greater authority to the perſon who poſſeſſes it: cunning, when it is once detected, loſes its force, and makes a man incapable of bringing about even thoſe events which he might have done, had he paſſed only for a plain man. Diſcretion is the perfection of reaſon,

reaſon, and a guide to us in all the duties of life; cunning is a kind of inſtinct, that only looks out after our immediate intereſt and welfare.

7. Diſcretion is only found in men of ſtrong ſenſe and good underſtandings: cunning is often to be met with in brutes themſelves, and in perſons who are but the ſeweſt removes from them. In ſhort, cunning is only the mimic of diſcretion, and may paſs upon weak men, in the ſame manner as vivacity is often miſtaken for wit, and gravity for wiſdom.

The caſt of mind which is natural to a diſcreet man, makes him look forward into futurity, and conſider what will be his condition millions of ages hence, as well as what it is at preſent.

8. He knows, that the miſery or happineſs which are reſerved for him in another world, loſe nothing of their reality by being placed at ſo great a diſtance from him. The objects do not appear little to him becauſe they are remote. He conſiders that thoſe pleaſures and pains which lie hid in eternity, approach nearer to him every moment, and will be preſent with him in their full weight and meaſure, as much as thoſe pains and pleaſures which he feels at this very inſtant. For this reaſon he is careful to ſecure to himſelf that which is the proper happineſs of his nature, and the ultimate deſign of his being.

9. He carries his thoughts to the end of every action, and conſiders the moſt diſtant as well as the moſt immediate effects of it. He ſuperſedes every little proſpect of gain and advantage which offers itſelf here, if he does not find it conſiſtent with his views of an hereafter. In a word, his hopes are full of immortality, his ſchemes are large and glorious, and his conduct ſuitable to one who knows his true intereſt, and how to purſue it by proper methods.

10. I have, in this eſſay upon diſcretion, conſidered it both as an accompliſhment and as a virtue, and have therefore deſcribed it in its full extent; not only as it is converſant about worldly affairs, but as it regards our whole exiſtence; not only as it is the guide of a mortal creature, but as it is in general the director of a reaſonable

being. It is in this light that diſcretion is repreſented by the wiſe man, who ſometimes mentions it under the name of diſcretion, and ſometimes under that of wiſdom.

11. It is indeed (as deſcribed in the latter part of this paper) the greateſt wiſdom, but at the ſame time in the power of every one to attain. Its advantages are infinite, but its acquiſition eaſy; or, to ſpeak of her in the words of the apocryphal writer, "Wiſdom is glorious, and never "fadeth away, yet ſhe is eaſily ſeen of them that love "her, and found of ſuch as ſeek her.

12. "She preventeth them that deſire her, in making "herſelf firſt known unto them. He that ſeeketh her "early ſhall have no great travels: for he ſhall find her "ſitting at his doors. To think therefore upon her is "perfection of wiſdom, and whoſo watcheth for her, "ſhall quickly be without care. For ſhe goeth about "ſeeking ſuch as are worthy of her, ſheweth herſelf fa-"vourably unto them in the ways, and meeteth them in "every thought."

## *Pride.*

1. THERE is no paſſion which ſteals into the heart more imperceptibly, and covers itſelf under more diſguiſes, than pride. For my own part, I think if there is any paſſion or vice which I am wholly a ſtranger to, it is this; though at the ſame time, perhaps this very judgment which I form of myſelf, proceeds, in ſome meaſure, from this corrupt principle.

2. I have been always wonderfully delighted with that ſentence in holy writ, *Pride was not made for man.* There is not indeed any ſingle view of human nature under its preſent condition, which is not ſufficient to extinguiſh in us all the ſecret ſeeds of pride; and, on the contrary, to ſink the ſoul into the loweſt ſtate of humility, and what

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the ſchool-men call ſelf-annihilation. Pride was not made for man, as he is,

1. A ſinful,
2. An ignorant,
3. A miſerable being.

There is nothing in his underſtanding, in his will, or in his preſent condition, that can tempt any conſiderate creature to pride or vanity.

3. Theſe three very reaſons why he ſhould not be proud, are notwithſtanding the reaſons why he is ſo. Were not he a ſinful creature, he would not be ſubject to a paſſion which riſes from the depravity of his nature; were he not an ignorant creature, he would ſee that he has nothing to be proud of; and were not the whole ſpecies miſerable, he would not have thoſe wretched objects before his eyes, which are the occaſions of this paſſion, and which make one man value himſelf more than another.

4. A wiſe man will be contented that his glory be deferred till ſuch time as he ſhall be truly glorified; when his underſtanding ſhall be cleared, his will rectified, and his happineſs aſſured; or in other words, when he ſhall be neither ſinful, nor ignorant, nor miſerable.

5. If there be any thing which makes human nature appear *ridiculous* to beings of ſuperior faculties, it muſt be pride. They know ſo well the vanity of thoſe imaginary perfections that ſwell the heart of man, and of thoſe little ſupernumerary advantages, whether in birth, fortune, or title, which one man enjoys above another, that it muſt certainly very much aſtoniſh, if it does not very much divert them, when they ſee a mortal puffed up, and valuing himſelf above his neighbours on any of theſe accounts, at the ſame time that he is obnoxious to all the common calamities of the ſpecies.

6. To ſet this thought in its true light, we will fancy, if you pleaſe, that yonder mole-hill is inhabited by reaſonable creatures, and that every piſmire (his ſhape and way of life only excepted) is endowed with human paſſions. How ſhould we ſmile to hear one give us an ac-

count of the pedigrees, diſtinctions, and titles that reign among them!

7. Obſerve how the whole ſwarm divide and make way for the piſmire that paſſes through them! You muſt underſtand he is an emmet of quality, and has better blood in his veins than any piſmire in the mole-hill.—— Don't you ſee how ſenſible he is of it, how ſlow he marches forward, how the whole rabble of ants keep their diſtance?

8. Here you may obſerve one placed upon a little eminence, and looking down on a long row of labourers. He is the richeſt inſect on this ſide the hillock, he has a walk of half a yard in length, and a quarter of an inch in breadth, he keeps a hundred menial ſervants, and has at leaſt fifteen barley-corns in his granary. He is now chiding, and beſlaving the emmet that ſtands before him, and who, for all that we can diſcover, is as good an emmet as himſelf.

9. But here comes an inſect of figure! don't you take notice of a little white ſtraw that he carries in his mouth? That ſtraw, you muſt underſtand, he would not part with for the longeſt tract about the mole-hill: did you but know what he has undergone to purchaſe it! See how the ants of all qualities and conditions ſwarm about him. Should this ſtraw drop out of his mouth, you would ſee all this numerous circle of attendants follow the next that took it up, and leave the diſcarded inſect, or run over his back to come at his ſucceſſor.

10. If now you have a mind to ſee all the ladies of the mole-hill, obſerve firſt the piſmire that liſtens to the emmet on her left-hand, at the ſame time that ſhe ſeems to turn away her head from him. He tells this poor inſect that ſhe is a goddeſs, that her eyes are brighter than the ſun, that life and death are at her diſpoſal. She believes him, and gives herſelf a thouſand little airs upon it.

11. Mark the vanity of the piſmire on your left hand. She can ſcarce crawl with age; but you muſt know ſhe values herſelf upon her birth; and if you mind, ſpurns at every one that comes within her reach. The little nimble coquette that is running along by the ſide of her,

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is a wit. She has broke many a piſmire's heart. Do but obſerve what a drove of lovers are running after her.

12. We will here finiſh this imaginary ſcene; but firſt of all to draw the parallel cloſer, will ſuppoſe, if you pleaſe, that death comes down upon the mole hill, in the ſhape of a cock-ſparrow, who picks up, without diſtinction, the piſmire of quality and his flatterers, the piſmire of ſubſtance and his day labourers, the white ſtraw officer and his ſycophants, with all the goddeſſes, wits, and beauties of the mole-hill.

13. May we not imagine that beings of ſuperior natures and perfections regard all the inſtances of pride and vanity, among our own ſpecies, in the ſame kind of view, when they take a ſurvey of thoſe who inhabit the earth; or in the language of an ingenious French poet, of thoſe piſmires that people this heap of dirt, which human vanity has divided into climates and regions.

GUARDIAN, Vol. II. No. 153.

## *Drunkenneſs.*

1. NO vices are ſo incurable as thoſe which men are apt to glory in. One would wonder how drunkenneſs ſhould have the good luck to be of this number. *Anarcharſis*, being invited to a match of drinking at Corinth, demanded the prize very humouroufly, becauſe he was drunk before any of the reſt of the company; for, ſays he, when we run a race, he who arrives at the goal firſt, is entitled to the reward:

2. On the contrary, in this thirſty generation, the honour falls upon him who carries off the greateſt quantity of liquor, and knocks down the reſt of the company. I was the other day with honeſt *Will Funnell*, the Weſt-Saxon, who was reckoning up how much liquor had paſt through him in the laſt twenty years of his life, which,

according to his computation, amounted to twenty three hogſheads of october, four ton of port, half a kilderkin of ſmall-beer, nineteen barrels of cyder, and three glaſſes of champagne; beſides which he had aſſiſted at four hundred bowls of punch, not to mention ſips, drams, and whets without number.

3. I queſtion not but every reader's memory will ſuggeſt to him ſeveral ambitious young men, who are as vain in this particular as *Will Funnell*, and can boaſt of as glorious exploits.

Our modern philoſophers obſerve, that there is a general decay of moiſture in the globe of the earth. This they chiefly aſcribe to the growth of vegetables, which incorporate into their own ſubſtance many fluid bodies that never return again to their former nature:

4. But with ſubmiſſion, they ought to throw into their account, thoſe innumerable rational beings which fetch their nouriſhment chiefly out of liquids; eſpecially when we conſider that men, compared with their fellow-creatures, drink much more than comes to their ſhare.

5. But however highly this tribe of people may think of themſelves, a drunken man is a greater monſter than any that is to be found among all the creatures which God has made; as indeed there is no character which appears more deſpicable and deformed, in the eyes of all reaſonable perſons, than that of a drunkard.

6. *Bon-ſus*, one of our own countrymen, who was addicted to this vice, having ſet up for a ſhare in the Roman empire, and being defeated in a great battle, hanged himſelf. When he was ſeen by the army in this melancholy ſituation, notwithſtanding he had behaved himſelf very bravely, the common jeſt was, that the thing they ſaw hanging upon the tree before them, was not a man, but a bottle.

7. This vice has very fatal effects on the mind, the body, and fortune of the perſon who is devoted to it.

In regard to the mind, it firſt of all diſcovers every flaw in it. The ſober man, by the ſtrength of reaſon, may keep under and ſubdue every vice or folly to which he

he is moſt inclined; but wine makes every latent ſeed ſprout up in the ſoul, and ſhew itſelf: it gives fury to the paſſions, and force to thoſe objects which are apt to produce them.

8. When a young fellow complained to an old philoſopher that his wife was not handſome, Put leſs water in your wine, ſays the philoſopher, and you'll quickly make her ſo. Wine heightens indifference into love, love into jealouſy, and jealouſy into madneſs. It often turns the good-natured man into an idiot, and the choleric into an aſſaſſin. It gives bitterneſs to reſentment, it makes vanity inſupportable, and diſplays every little ſpot of the ſoul in its utmoſt deformity.

9. Nor does this vice only betray the hidden faults of a man, and ſhew them in the moſt odious colours, but often occaſions faults to which he is not naturally ſubject. There is more of turn than of truth in a ſaying of *Seneca*, that drunkenneſs does not produce, but diſcover faults. Common experience teaches the contrary.

10. Wine throws a man out of himſelf, and infuſes qualities into the mind, which ſhe is a ſtranger to in her ſober moments. The perſon you converſe with, after the third bottle, is not the ſame man who at firſt ſat down at table with you. Upon this maxim is founded one of the prettieſt ſayings I ever met with, which is inſcribed to *Publius Syrus*, *He who jeſts upon a man that is drunk, injures the abſent.*

11. Thus does drunkenneſs act in direct contradiction to reaſon, whoſe buſineſs it is to clear the mind of every vice which is crept into it, and to guard it againſt all the approaches of any that endeavour to make its entrance. But beſides theſe ill effects which this vices produces in the perſon who is actually under its dominion, it has alſo a bad influence on the mind, even in its ſober moments, as it inſenſibly weakens the underſtanding, impairs the memory, and makes thoſe faults habitual which are produced by frequent exceſſes: it waſtes the eſtate, baniſhes reputation, conſumes the body, and renders a man of

the brighteſt parts the common jeſt of an inſignificant clown.

12. A method of ſpending one's time agreeably is a thing ſo little ſtudied, that the common amuſement of our young gentlemen (eſpecially of ſuch as are at a diſtance from thoſe of the firſt breeding) is drinking. This way of entertainment has cuſtom on its ſide; but as much as it has prevailed, I believe there have been very few companies that have been guilty of exceſs this way, where there have not happened more accidents which make againſt, than for the continuance of it.

13. It is very common that events ariſe from a debauch, which are fatal, and always ſuch as are diſagreeable. With all a man's reaſon and good ſenſe about him, his tongue is apt to utter things out of a mere gaiety of heart, which may diſpleaſe his beſt friends. Who then would truſt himſelf to the power of wine, without ſaying more againſt it, than that it raiſes the imagination and depreſſes the judgment?

14. Were there only this ſingle conſideration, that we are leſs maſters of ourſelves when we drink in the leaſt proportion above the exigencies of thirſt; I ſay, were this all that could be objected, it were ſufficient to make us abhor this vice. But we may go on to ſay, that as he who drinks but a little is not maſter of himſelf, ſo he who drinks much is a ſlave to himſelf.

15. As for my part, I ever eſteemed a drunkard of all vicious perſons the moſt vicious: for if our actions are to be weighed and conſidered according to the intention of them, what can we think of him who puts himſelf into a circumſtance wherein he can have no intention at all, but incapacitates himſelf for the duties and offices of life, by a ſuſpenſion of all his faculties?

16. If a man conſiders that he cannot, under the oppreſſion of drink, be a friend, a gentleman, a maſter, or a ſubject; that he has ſo long baniſhed himſelf from all that is dear, and given up all that is ſacred to him, he would even then think of a debauch with horror: but when he looks ſtills further, and acknowledges that he is

not

not only expelled out of all the relations of life, but alſo liable to offend againſt them all, what words can expreſs the terror and deteſtation he would have of ſuch a condition? And yet he owns all this of himſelf who ſays he was drunk laſt night.

17. As I have all along perſiſted in it, that all the vicious in general are in a ſtate of death, ſo I think I may add to the non-exiſtence of drunkards, that they died by their own hands. He is certainly as guilty of ſuicide who periſhes by a ſlow, as he that is diſpatched by an immediate poiſon.

18. In my laſt lucubration I propoſed the general uſe of water-gruel, and hinted that it might not be amiſs at this very ſeaſon: but as there are ſome, whoſe caſes, in regard to their families, will not admit of delay, I have uſed my intereſt in ſeveral wards of the city, that the wholeſome reſtorative above-mentioned may be given in tavern-kitchens to all the mornings draught men within the walls when they call for wine before noon.

19. For a further reſtraint and mark upon ſuch perſons, I have given orders, that in all the offices where policies are drawn upon lives, it ſhall be added to the article which prohibits that the nominee ſhould croſs the ſea, the words, *Provided alſo, That the abovementioned* A. B. *ſhall not drink before dinner during the term mentioned in this indenture.*

20. I am not without hopes that by this method I ſhall bring ſome unſizeable friends of mine into ſhape and breadth, as well as others who are languid and conſumptive, into health and vigour. Moſt of the ſelf-murderers whom I yet hinted at, are ſuch as preſerve a certain regularity in taking their poiſon, and make it mix pretty well with their food.

21. But the moſt conſpicuous of thoſe who deſtroy themſelves, are ſuch as in their youth fall into this ſort of debauchery, and contract a certain uneaſineſs of ſpirit, which is not to be diverted but by tippling as often as they can fall into company in the day, and conclude with downright drunkenneſs at night. Theſe gentlemen never

know the ſatisfaction of youth, but ſkip the years of manhood, and are decrepit ſoon after they are of age.

22. I was godfather to one of theſe old fellows. He is now three and thirty, which is the grand climacteric of a young drunkard. I went to viſit the crazy wretch this morning, with no other purpoſe, but to rally him, under the pain and uneaſineſs of being ſober.

But as our faults are double when they affect others beſides ourſelves, ſo this vice is ſtill more odious in a married than a ſingle man.

23. He that is the huſband of a woman of honour, and comes home overloaded with wine, is ſtill more contemptible, in proportion to the regard we have to the unhappy conſort of his beſtiality. The imagination cannot ſhape to itſelf any thing more monſtrous and unnatural, than the familiarities between drunkenneſs and chaſtity. The wretched *Aſtræa*, who is the perfection of beauty and innocence, has long been thus condemned for life. The romantic tales of virgins devoted to the jaws of monſters, have nothing in them ſo terrible, as the gift of *Aſtræa* to that bacchanal.

24. The reflection of ſuch a match as ſpotleſs innocence with abandoned lewdneſs, is what puts this vice in the worſt figure it can bear with regard to others; but when it is looked upon with reſpect only to the drunkard himſelf, it has deformities enough to make it diſagreeable, which may be ſummed up in a word, by allowing, that he who reſigns his reaſon, is actually guilty of all that he is liable to from the want of reaſon.

TATLER, VOL. IV. No. 241.

## *Gaming.*

SIR,

1. 'AS ſoon as you have ſet up your unicorn, there is no queſtion, but the ladies will make him 'puſh very furiouſly at the men; for which reaſon, I 'think

'think it is good to be beforehand with them, and make 'the lion roar aloud at female irregularities. Among 'theſe, I wonder how their gaming has ſo long eſcaped 'your notice.

2. 'You who converſe with the ſober family of the '*Lizards*, are perhaps a ſtranger to theſe viragos; but 'what would you ſay, ſhould you ſee the *Sparkler* ſhaking 'her elbow for a whole night together, and thumping 'the table with a dice-box? Or how would you like to 'hear the good widow lady herſelf returning to her houſe 'at midnight, and alarming the whole ſtreet with a moſt 'enormous rap, after having ſat up till that time at crimp 'or ombre? Sir, I am the huſband of one of theſe female 'gameſters, and a great loſer by it both in my reſt and 'my pocket. As my wife reads your papers, one upon 'this ſubject might be of uſe both to her, and

*Your humble Servant.*'

3. I ſhould ill deſerve the name of *Guardian*, did I not caution all my fair wards againſt a practice, which, when it runs to exceſs, is the moſt ſhameful, but one, that the female world can fall into. The ill conſequences of it are more than can be contained in this paper. However, that I may proceed in method, I ſhall conſider them, Firſt, as they relate to the mind. Secondly, as they relate to the body.

4. Could we look into the mind of a female gameſter, we ſhould ſee it full of nothing but trumps and matadores. Her ſlumbers are haunted with kings, queens, and knaves. The day lies heavy upon her till the play-ſeaſon returns, when for half a dozen hours together, all her faculties are employed in ſhuffling, cutting, dealing and ſorting out a pack of cards; and no ideas to be diſcovered in a ſoul which calls itſelf rational, excepting little ſquare figures of painted and ſpotted paper.

5. Was the underſtanding, that divine part in our compoſition, given for ſuch an uſe? Is it thus that we improve the greateſt talent human nature is endued with? What would a ſuperior being think, were he ſhown this intellectual faculty in a female gameſter, and at the ſame time

time told, that it was by this ſhe was diſtinguiſhed from brutes, and allied to angels?

6. When our women thus fill their imaginations with pips and counters, I cannot wonder at the ſtory I have lately heard of a new-born child that was marked with the five of clubs.

Their paſſions ſuffer no leſs by this practice than their underſtandings and imaginations. What hope and fear, joy and anger, ſorrow and diſcontent, break out all at once in a fair aſſembly upon ſo noble an occaſion as that of turning up a card?

7. Who can conſider, without a ſecret indignation, that all thoſe affections of the mind which ſhould be conſecrated to their children, huſbands, and parents, are thus vilely proſtituted and thrown away upon a hand at loo? For my own part, I cannot but be grieved, when I ſee a fine woman fretting and bleeding inwardly from ſuch trivial motives: when I behold the face of an angel, agitated and diſcompoſed by the heart of a fury.

8. Our minds are of ſuch a make, that they naturally give themſelves up to every diverſion which they are much accuſtomed to, and we always find, that play, when followed with aſſiduity, engroſſes the whole woman. She quickly grows uneaſy in her own family, takes but little pleaſure in all the domeſtic innocent endearments of life, and grows more fond of *Pam* than of her huſband.

9. My friend *Theophraſtus*, the beſt of huſbands and of fathers, has often complained to me, with tears in his eyes, of the late hours he is forced to keep if he would enjoy his wife's converſation. When ſhe returns to me with joy in her face, it does not ariſe, ſays he, from the ſight of her huſband, but from the good luck ſhe has had at cards.

10. On the contrary, ſays he, if ſhe has been a loſer, I am doubly a ſufferer by it. She comes home out of humour, is angry with every body, diſpleaſed with all I can do or ſay, and in reality for no other reaſon but becauſe ſhe has been throwing away my eſtate. What charming bed-fellows and companions for life are men likely to meet with, that chuſe their wives out of ſuch

women

women of vogue and faſhion? What a race of worthies, what patriots, what heroes muſt we expect from mothers of this make?

11. I come in the next place to conſider the ill conſequences which gaming has on the bodies of our female adventurers. It is ſo ordered, that almoſt every thing which corrupts the ſoul decays the body. The beauties of the face and mind are generally deſtroyed by the ſame means. This conſideration ſhould have a particular weight with the female world, who are deſigned to pleaſe the eye and attract the regards of the other half of the ſpecies.

12. Now there is nothing that wears out a fine face like the vigils of the card table, and thoſe cutting paſſions which naturally attend them. Hollow eyes, haggard looks, and pale complexions, are the natural indications of a female gameſter. Her morning ſleeps are not able to repair her midnight watchings.

13. I have known a woman carried off half dead from baſſette, and have many a time grieved, to ſee a perſon of quality gliding by me in her chair at two o'clock in the morning, and looking like a ſpectre amidſt a glare of flambeaux: in ſhort, I never knew a thorough-paced female gameſter hold her beauty two winters together.

14. But there is ſtill another caſe in which the body is more endangered than in the former. All play-debts muſt be paid in ſpecie, or by an equivalent. The man that plays beyond his income pawns his eſtate; the woman muſt find out ſomething elſe to mortgage when her pin-money is gone. The huſband has his lands to diſpoſe of, the wife her perſon. Now when the female body is once *dipped*, if the creditor be very importunate, I leave my reader to conſider the conſequences.

15. It is needleſs here to mention the ill conſequences attending this paſſion among the men, who are often bubbled out of their money and eſtates by ſharpers, and to make up their loſs, have recourſe to means productive of dire events, inſtances of which frequently occur; for, ſtrictly ſpeaking, thoſe who ſet their minds upon gaming, can

can hardly be honeſt: a man's reflections, after loſing, render him deſperate, ſo as to commit violence either upon himſelf or ſome other perſon, and therefore gaming ſhould be diſcouraged in all well-regulated communities.

## *Whiſperers.*

SIR,

1. AS the ladies are naturally become the immediate objects of your care, will you permit a complaint to be inſerted in your paper, which is founded upon a matter of fact? They will pardon me, if by laying before you a particular inſtance I was lately witneſs to of their improper behaviour, I endeavour to expoſe a reigning evil, which ſubjects them to many ſhameful imputations.

2. I received laſt week a dinner card from a friend, with an intimation that I ſhould meet ſome very agreeable ladies. At my arrival, I found that the company conſiſted chiefly of females, who indeed did me the honour to riſe, but quite diſconcerted me in paying my reſpects, by their whiſpering each other, and appearing to ſtifle a laugh. When I was ſeated, the ladies grouped themſelves up in a corner, and entered into a private cabal, ſeemingly to diſcourſe upon points of great ſecrecy and importance, but of equal merriment and diverſion.

3. The ſame conduct of keeping cloſe to their ranks was obſerved at table, where the ladies ſeated themſelves together. Their converſation was here alſo confined wholly to themſelves, and ſeemed like the myſteries of the *Bona Dea*, in which men were forbidden to have any ſhare. It was a continued laugh and a whiſper from the beginning to the end of dinner. A whole ſentence was ſcarce ever ſpoken aloud.

4. Single

4. Single words, indeed, now and then broke forth; ſuch as *odious*, *horrible*, *deteſtable*, *ſhocking*, HUMBUG. This laſt new-coined expreſſion, which is only to be found in the nonſenſical vocabulary, ſounds abſurd and diſagreeable, whenever it is pronounced; but from the mouth of a lady it is "ſhocking, deteſtable, horrible "and odious."

5. My friend ſeemed to be in an uneaſy ſituation at his own table; but I was far more miſerable. I was mute, and ſeldom dared to lift up my eyes from my plate, or turn my head to call for ſmall beer, leſt by ſome aukward poſture I might draw upon me a whiſper or a laugh. *Sancho*, when he was forbid to eat of a delicious banquet ſet before him, could ſcarce appear more melancholy.

6. The rueful length of my face might poſſibly increaſe the mirth of my tormentors: at leaſt their joy ſeemed to riſe in exact proportion with my miſery. At length, however, the time of my delivery approached. Dinner ended, the ladies made their exit in pairs, and went off hand in hand whiſpering like the two kings of *Brentford*.

7. Modeſt men, Mr. *Town*, are deeply wounded, when they imagine themſelves the objects of ridicule or contempt: and the pain is the greater, when it is given by thoſe whom they admire, and from whom they are ambitious of receiving any marks of countenance and favour. Yet we muſt allow, that affronts are pardonable from ladies, as they are often prognoſtics of future kindneſs.

8. If a lady ſtrikes our cheek, we can very willingly follow the precept of the Goſpel, and turn the other cheek to be ſmitten: even a blow from a fair hand conveys pleaſure. But this battery of whiſpers is againſt all legal rights of war; poiſoned arrows, and ſtabs in the dark, are not more repugnant to the general laws of humanity.

9. Modern writers of comedy often introduce a pert witling into their pieces, who is very ſevere upon the reſt of the company; but all his waggery is ſpoken *aſide*.—

Theſe

These gigglers and whisperers seem to be acting the same part in company, that this arch rogue does in the play. Every word or motion produces a train of whispers; the dropping of a snuff-box, or spilling the tea, is sure to be accompanied with a titter; and upon the entrance of any one with something particular in his person or manner, I have seen a whole room in a buzz like a bee-hive.

10. This practice of whispering, if it is any where allowable, may perhaps be indulged the fair sex at church, where the conversation can only be carried on by the secret symbols of a curtsy, an ogle, or a nod. A whisper in this place is very often of great use, as it serves to convey the most secret intelligence, which a lady would be ready to burst with, if she could not find vent for it by this kind of auricular confession. A piece of scandal transpires in this manner from one pew to the other, then presently whizzes along the channel, from whence it crawls up to the galleries, till at last the whole church hums with it.

11. It were also to be wished, that the ladies would be pleased to confine themselves to whispering, in their *tête-a-tête* conferences at an opera or the play-house; which would be a proper deference to the rest of the audience. In *France*, we are told, it is common for the *parterre* to join with the performers in any favourite air: but we seem to have carried this custom still further, as the company in our boxes, without concerning themselves in the least with the play, are even louder than the players.

12. The wit and humour of a *Vanbrugh*, or a *Congreve*, is frequently interrupted by a brilliant dialogue between two persons of fashion; and a love scene in the side-box has often been more attended to, than that on the stage. As to their loud bursts of laughter at the theatre, they may very well be excused, when they are excited by any lively strokes in a comedy: but I have seen our ladies titter at the most distressful scenes in *Romeo* and *Juliet*, grin over the anguish of a *Monimia* or *Belvidera*, and fairly laugh king *Lear* off the stage.

13. Thus

13. Thus the whole behaviour of theſe ladies is in direct contradiction to good-manners. They laugh when they ſhould cry, are loud when they ſhould be ſilent, and are ſilent when their converſation is deſirable. If a man in a ſelect company was thus to laugh or whiſper me out of countenance, I ſhould be apt to conſtruc it as an affront, and demand an explanation

14. As to the ladies, I would deſire them to reflect how much they would ſuffer, if their own weapons were turned againſt them, and the gentlemen ſhould attack them with the ſame arts of laughing and whiſpering. But, however free they may be from our reſentment, they are ſtill open to ill-natured ſuſpicions. They do not conſider, what ſtrange conſtructions may be put on theſe laughs and whiſpers.

15. It were, indeed, of little conſequence, if we only imagined, that they were taking the reputation of their acquaintance to pieces, or abuſing the company round; but when they indulge themſelves in this behaviour, ſome perhaps may be led to conclude, that they are diſcourſing upon topics, which they are aſhamed to ſpeak of in a leſs private manner.

16. If the miſconduct, which I have deſcribed, had been only to be found, Mr. *Town*, at my friend's table, I ſhould not have troubled you with this letter: but the ſame kind of ill-breeding prevails too often, and in too many places. The gigglers and the whiſperers are innumerable; they beſet us wherever we go; and it is obſervable, that after a ſhort murmur of whiſpers, out comes the burſt of laughter: like a gunpowder ſerpent, which, after hiſſing about for ſome time, goes off in a bounce.

17. Some excuſe may perhaps be framed for this ill-timed merriment in the fair ſex. *Venus*, the goddeſs of beauty, is frequently called the *laughter-loving dame*; and by laughing, our modern ladies may poſſibly imagine, that they render themſelves like *Venus*. I have indeed remarked, that the ladies commonly adjuſt their laugh to their perſons, and are merry in proportion as it ſets off their particular charms.

18. One

18. One lady is never further moved than to a ſmile or a ſimper, becauſe nothing elſe ſhews her dimples to ſo much advantage; another, who has a very fine ſet of teeth, runs into a broad grin; while a third, who is admired for a well turned neck and graceful cheſt, calls up all her beauties to view by breaking into violent and repeated peals of laughter.

19. I would not be underſtood to impoſe gravity or too great a reſerve on the fair ſex. Let them laugh at a feather; but let them declare openly, that it is a feather which occaſions their mirth. I muſt confeſs, that laughter becomes the young, the gay, and the handſome: but a whiſper is unbecoming at all ages, and in both ſexes; nor ought it ever to be practiſed, except in the round gallery at St. *Paul's*, or in the famous whiſpering place in *Glouceſter* cathedral, where two whiſperers hear each other at the diſtance of five and twenty yards.

*I am, Sir,*

*Your humble Servant.*

## *Beauty.*

1. THOUGH the danger of diſappointment is always in proportion to the height of expectation, yet I this day claim the attention of the ladies, and profeſs to teach an art by which all may obtain what has hitherto been deemed the prerogative of a few: an art by which their predominant paſſion may be gratified, and their conqueſts not only extended but ſecured; "The art of being PRETTY."

2. But though my ſubject may intereſt the ladies, it may, perhaps, offend thoſe profound moraliſts, who have long ſince determined, that beauty ought rather to be deſpiſed than deſired; that, like ſtrength, it is a mere natural excellence, the effect of cauſes wholly out of our power,

power, and not intended either as the pledge of happineſs or the diſtinction of merit.

3. To theſe gentlemen I ſhall remark, that beauty is among thoſe qualities, which no effort of human wit could ever bring into contempt: it is therefore to be wiſhed at leaſt, that beauty was in ſome degree dependent upon ſentiment and manners, that ſo high a privilege might not be poſſeſſed by the unworthy, and that human reaſon might no longer ſuffer the mortification of thoſe who are compelled to adore an idol, which differs from a ſtone or a log only by the ſkill of the artificer: and if they cannot themſelves behold beauty with indifference, they muſt, ſurely, approve an attempt to ſhew that it merits their regard.

4. I ſhall, however, principally conſider that ſpecies of beauty which is expreſſed in the countenance; for this alone is peculiar to human beings, and is not leſs complicated than their nature. In the countenance there are but two requiſites to perfect beauty, which are wholly produced by external cauſes, colour and proportion: and it will appear, that even in common eſtimation theſe are not the chief; but that though there may be beauty without them, yet there cannot be beauty without ſomething more.

5. The fineſt features, ranged in the moſt exact ſymmetry, and heightened by the moſt blooming complexion, muſt be animated before they can ſtrike; and when they are animated, will generally excite the ſame paſſions which they expreſs. If they are fixed in the dead calm of inſenſibility, they will be examined without emotion; and if they do not expreſs kindneſs, they will be beheld without love.

6. Looks of contempt, diſdain, or malevolence, will be reflected, as from a mirror, by every countenance on which they are turned; and if a wanton aſpect excites deſire, it is but like that of a ſavage for his prey, which cannot be gratified without the deſtruction of its object.

7. Among particular graces the dimple has always been allowed the pre-eminence, and the reaſon is evi-

dent;

dent; dimples are produced by a ſmile, and a ſmile is an expreſſion of complacency: ſo the contraction of the brows into a frown, as it is an indication of a contrary temper, has always been deemed a capital defect.

8. The lover is generally at a loſs to define the beauty, by which his paſſion was ſuddenly and irreſiſtibly determined to a particular object; but this could never happen, if it depended upon any known rule of proportion, upon the ſhape or diſpoſition of the features, or the colour of the ſkin: he tells you that it is ſomething which he cannot fully expreſs, ſomething not fixed in any part, but diffuſed over the whole; he calls it a ſweetneſs, a ſoftneſs, a placid ſenſibility, or gives it ſome other appellation which connects beauty with ſentiment, and expreſſes a charm which is not peculiar to any ſet of features, but is perhaps poſſible to all.

9. This beauty, however, does not always conſiſt in ſmiles, but varies as expreſſions of meekneſs and kindneſs vary with their objects: it is extremely forcible in the ſilent complaint of patient ſufferance, the tender ſolicitude of friendſhip, and the glow of filial obedience; and in tears, whether of joy, of pity, or of grief, it is almoſt irreſiſtible.

10. This is the charm which captivates without the aid of nature, and without which her utmoſt bounty is ineffectual. But it cannot be aſſumed as a maſk to conceal inſenſibility or malevolence; it muſt be the genuine effect of correſponding ſentiments, or it will impreſs upon the countenance a new and more diſguſting deformity, affectation: it will produce the grin, the ſimper, the ſtare, the languiſh, the pout, and innumerable other grimaces, that render folly ridiculous, and change pity to contempt.

11. By ſome, indeed, this ſpecies of hypocriſy has been practiſed with ſuch ſkill as to deceive ſuperficial obſervers, though it can deceive even theſe but for a moment. Looks which do not correſpond with the heart, cannot be aſſumed without labour, nor continued without pain; the motive to relinquiſh them muſt, therefore, ſoon preponderate, and the aſpect and apparel of the viſit will

will be laid by together; the ſmiles and languiſhments of art will vaniſh, and the fierceneſs of rage, or the gloom of diſcontent, will either obſcure or deſtroy all the elegance of ſymmetry and complexion.

12. The artificial aſpect is, indeed, as wretched a ſubſtitute for the expreſſion of ſentiment, as the ſmear of paint for the bluſhes of health: it is not only equally tranſient, and equally liable to detection; but as paint leaves the countenance yet more withered and ghaſtly, the paſſions burſt out with more violence after reſtraint, the features become more diſtorted, and excite more determined averſion.

13. Beauty, therefore, depends principally upon the mind, and conſequently may be influenced by education. It has been remarked, that the predominant paſſion may generally be diſcovered in the countenance; becauſe the muſcles by which it is expreſſed, being almoſt perpetually contracted, loſe their tone, and never totally relax; ſo that the expreſſion remains when the paſſion is ſuſpended: thus an angry, a diſdainful, a ſubtil, and a ſuſpicious temper, is diſplayed in characters that are almoſt univerſally underſtood.

14. It is equally true of the pleaſing and the ſofter paſſions, that they leave their ſignatures upon the countenance when they ceaſe to act: the prevalence of theſe paſſions therefore produces a mechanical effect upon the aſpect, and gives a turn and caſt to the features which makes a more favourable and forcible impreſſion upon the mind of others, than any charm produced by mere external cauſes.

15. Neither does the beauty which depends upon temper and ſentiment, equally endanger the poſſeſſor; "It "is," to uſe an eaſtern metaphor, "like the towers of a "city, not only an ornament but a defence:" if it excites deſire, it at once controuls and refines it; it repreſſes with awe, it ſoftens with delicacy, and it wins to imitation. The love of reaſon and virtue is mingled with the love of beauty; becauſe this beauty is little more than the emanation of intellectual excellence, which is not an object of corporeal appetite.

16. As

16. As it excites a purer paſſion, it alſo more forcibly engages to fidelity: every man finds himſelf more powerfully reſtrained from giving pain to goodneſs than to beauty; and every look of a countenance in which they are blended, in which beauty is the expreſſion of goodneſs, is a ſilent reproach of the firſt irregular wiſh; and the purpoſe immediately appears to be diſingenuous and cruel, by which the tender hope of ineffable affection would be diſappointed, the placid confidence of unſuſpected ſimplicity abuſed, and the peace even of virtue endangered by the moſt ſordid infidelity, and the breach of the ſtrongeſt obligations.

17. But the hope of the hypocrite muſt periſh. When the fictitious beauty has laid by her ſmiles, when the luſtre of her eyes and the bloom of her cheeks have loſt their influence with their novelty; what remains but a tyrant diveſted of power, who will never be ſeen without a mixture of indignation and diſdain? The only deſire which this object could gratify, will be tranſferred to another, not only without reluctance, but with triumph.

18. As reſentment will ſucceed to diſappointment, a deſire to mortify will ſucceed to a deſire to pleaſe: and the huſband may be urged to ſolicit a miſtreſs, merely by a remembrance of the beauty of his wife, which laſted only till ſhe was known.

Let it, therefore, be remembered, that none can be diſciples of the Graces, but in the ſchool of Virtue; and that thoſe who wiſh to be lovely muſt learn early to be good.

19. A Friend of mine has two daughters, whom I will call *Lætitia* and *Daphne*. The former is one of the greateſt beauties of the age in which ſhe lives, the latter no way remarkable for any charms in her perſon. Upon this one circumſtance of their outward form, the good and ill of their life ſeem to turn. *Lætitia* has not from her very childhood heard any thing elſe but commendations of her features and complexion, by which means

means ſhe is no other than nature made her, a very beautiful outſide.

20. The conſciouſneſs of her charms has rendered her inſupportably vain and inſolent, towards all who have to do with her. *Daphne*, who was almoſt twenty before one civil thing had ever been ſaid to her, found herſelf obliged to acquire ſome accompliſhments to make up for the want of thoſe attractions which ſhe ſaw in her ſiſter.

21. Poor *Daphne* was ſeldom ſubmitted to in a debate wherein ſhe was concerned; her diſcourſe had nothing to recommend it but the good ſenſe of it, and ſhe was always under a neceſſity to have very well-conſidered what ſhe was to ſay before ſhe uttered it; while *Lætitia* was liſtened to with partiality, and approbation ſat in the countenances of thoſe ſhe converſed with, before ſhe communicated what ſhe had to ſay.

22. Theſe cauſes have produced ſuitable effects, and *Lætitia* is as inſipid a companion, as *Daphne* is an agreeable one. *Lætitia*, confident of favour, has ſtudied no arts to pleaſe; *Daphne*, deſpairing of any inclination towards her perſon, has depended only on her merit. *Lætitia* has always ſomething in her air that is ſullen, grave, and diſconſolate.

23. *Daphne* has a countenance that appears chearful, open and unconcerned. A young gentleman ſaw *Lætitia* this winter at a play, and became her captive. His fortune was ſuch, that he wanted very little introduction to ſpeak his ſentiments to her father. The lover was admitted with the utmoſt freedom into the family, where a conſtrained behaviour, ſevere looks, and diſtant civilities, were the higheſt favours he could obtain of *Lætitia*; while *Daphne* uſed him with the good humour, familiarity, and innocence of a ſiſter:

24. Inſomuch that he would often ſay to her, *Dear* Daphne, *wert thou but as handſome as* Lætitia!——She received ſuch language with that ingenuous and pleaſing mirth, which is natural to a woman without deſign. He ſtill ſighed in vain for *Lætitia*, but found certain relief in the agreeable converſation of *Daphne*. At length, heartily tired with the haughty impertinence of *Lætitia*, and

charmed with repeated inſtances of good humour he had obſerved in *Daphne*, he one day told the latter, that he had ſomething to ſay to her he hoped ſhe would be pleaſed with.

25. ——*Faith*, Daphne, continued he, *I am in love with thee, and deſpiſe thy ſiſter ſincerely.* The manner of his declaring himſelf gave his miſtreſs occaſion for a very hearty laughter.——*Nay*, ſays he, *I knew you would laugh at me, but I'll aſk your father.* He did ſo; the father received his intelligence with no leſs joy than ſurpriſe, and was very glad he had now no care left but for his beauty, which he thought he would carry to market at his leiſure.

26. I do not know any thing that has pleaſed me ſo much a great while, as this conqueſt of my friend *Daphne*'s. All her acquaintance congratulate her upon her chance medley, and laugh at that premeditating murderer, her ſiſter. As it is an argument of a light mind, to think the worſe of ourſelves for the imperfections of our perſons, it is equally below us to value ourſelves upon the advantages of them.

27. The female world ſeem to be almoſt incorrigibly gone aſtray in this particular; for which reaſon, I ſhall recommend the following extract out of a friend's letter to the profeſs'd beauties, who are a people almoſt as inſufferable as the profeſs'd wits.

'Monſieur St. *Evremont* has concluded one of his 'eſſays with affirming, that the laſt ſighs of a handſome 'woman are not ſo much for the loſs of her life, as her 'beauty.

28. 'Perhaps this raillery is purſued too far, yet it is 'turned upon a very obvious remark, that woman's 'ſtrongeſt paſſion is for her own beauty, and that ſhe 'values it as her favourite diſtinction. From hence it is 'that all hearts, which pretend to improve or preſerve it, 'meet with ſo general a reception among the ſex.

29. 'To ſay nothing of many falſe helps, and contra-'band wares of beauty, which are daily vended in this 'great mart, there is not a maiden gentlewoman, of a

'good

'good family in any county of *South-Britain*, who has 'not heard of the virtues of May-dew, or is unfurniſhed 'with ſome receipt or other in favour of her complexion; 'and I have known a phyſician of learning and ſenſe, 'after eight years ſtudy in the univerſity, and a courſe of 'travels into moſt countries of *Europe*, owe the firſt 'raiſing of his fortune to a coſmetic waſh.

30. 'This has given me occaſion to conſider how ſo 'univerſal a diſpoſition in womankind, which ſprings 'from a laudable motive, the deſire of pleaſing, and pro-'ceeds upon an opinion, not altogether groundleſs, that 'nature may be helped by art, may be turned to their 'advantage. And, methinks, it would be an acceptable 'ſervice to take them out of the hands of quacks and 'pretenders, and to prevent their impoſing upon them-'ſelves, by diſcovering to them the true ſecret and art of 'improving beauty.

31. 'In order to this, before I touch upon it directly, 'it will be neceſſary to lay down a few preliminary max-'ims, *viz.*

'That no woman can be handſome by the force of 'features alone, any more than ſhe can be witty only by 'the help of ſpeech.

'That pride deſtroys all ſymmetry and grace, and 'affectation is a more terrible enemy to fine faces than 'the ſmall-pox.

'That no woman is capable of being beautiful, who 'is not incapable of being falſe.

'And, That what would be odious in a friend, is de-'formity in a miſtreſs.

32. 'From theſe few principles thus laid down, it will 'be eaſy to prove, that the true art of aſſiſting beauty 'conſiſts in embelliſhing the whole perſon by the proper 'ornaments of virtuous and commendable qualities. By 'this help alone it is, that thoſe who are the favourite 'work of nature, or, as Mr. *Dryden* expreſſes it, the 'porcelain clay of human kind, become animated, and 'are in a capacity of exerting their charms: and thoſe 'who ſeem to have been neglected by her, like models 'wrought in haſte, are capable, in a great meaſure, of 'finiſhing what ſhe has left imperfect.

33. 'It is, methinks, a low and degrading idea of that 'ſex, which was created to refine the joys, and ſoften 'the cares of humanity, by the moſt agreeable partici- 'pation, to conſider them merely as objects of ſight.— 'This is abridging them of their natural extent of power, 'to put them upon a level with their pictures at the pan- 'theon. How much nobler is the contemplation of beauty 'heightened by virtue, and commanding our eſteem and 'love, while it draws our obſervation?

34. 'How faint and ſpiritleſs are the charms of a co- 'quette, when compared with the real lovelineſs of *Sophro-* 'nia's innocence, piety, good humour, and truth; vir- 'tues which add a new ſoftneſs to her ſex, and even 'beautify her beauty! That agreeableneſs, which muſt 'otherwiſe have appeared no longer in the modeſt virgin, 'is now preſerved in the tender mother, the prudent 'friend, and faithful wife.

35. 'Colours artfully ſpread upon canvas may enter- 'tain the eye, but not affect the heart; and ſhe, who 'takes no care to add to the natural graces of her perſon, 'any excelling qualities, may be allowed ſtill to amuſe 'as a picture, but not to triumph as a beauty.

'When *Adam* is introduced by *Milton* deſcribing *Eve* 'in paradiſe, and relating to the angel the impreſſions 'he felt upon ſeeing her at her firſt creation, he does not 'repreſent her like a *Grecian Venus*, by her ſhape or fea- 'tures, but by the luſtre of her mind which ſhone in 'them, and gave them their power of charming.

36. *Grace was in all her ſteps, Heav'n in her eye,*
*In all her geſtures dignity and love:*

'Without this irradiating power, the proudeſt fair one 'ought to know, whatever her glaſs may tell her to the 'contrary, that her moſt perfect features are uninformed 'and dead.

'I cannot better cloſe this moral, than by a ſhort epi- 'taph, written by *Ben Johnſon*, with a ſpirit which no- 'thing could inſpire, but ſuch an object as I have been 'deſcribing.

*Un-*

*Underneath this ſtone doth lie,*
*As much virtue as could die;*
*Which when alive did vigour give*
*To as much beauty as could live.*

*I am, SIR,*

*Your moſt humble Servant,*

R. B.

SPECTATOR, Vol. I. No. 33.

## *Honour.*

1. EVERY principle that is a motive to good actions, ought to be encouraged, ſince men are of ſo different a make, that the ſame principle does not work equally upon all minds. What ſome men are prompted to by conſcience, duty, or religion, which are only different names for the ſame thing, others are prompted to by Honour.

2. The ſenſe of honour is of ſo fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in ſuch as have been cultivated by great examples, or a refined education. This paper therefore is chiefly deſigned for thoſe who, by means of any of theſe advantages, are, or ought to be, actuated by this glorious principle.

3. But as nothing is more pernicious than a principle of action, when it is miſunderſtood, I ſhall conſider honour with reſpect to three ſorts of men. Firſt of all, with regard to thoſe who have a right notion of it. Secondly, with regard to thoſe who have a miſtaken notion

of it. And thirdly, with regard to those who treat it as chimerical, and turn it into ridicule.

4. In the first place, true honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; Honour, as it is graceful and ornamental to human nature.

5. The religious man *fears*, the man of honour *scorns* to do an ill action. The former considers vice as something that is beneath him, the other as something that is offensive to the Divine Being. The one as what is *unbecoming*, the other as what is *forbidden*. Thus *Seneca* speaks in the natural and genuine language of a man of honour, when he declares that were there no God to see or punish vice, he would not commit it, because it is of so mean, so base, and so vile a nature.

6. I shall conclude this head with the description of honour in the part of young *Juba*.

*Honour's a sacred tye, the law of kings,*
*The noble mind's distinguishing perfection,*
*That aids and strengthens virtue where it meets her,*
*And imitates her actions where she is not.*
*It ought not to be sported with.—*

CATO.

7. In the second place we are to consider those who have mistaken notions of honour, and these are such as establish any thing to themselves for a point of honour which is contrary either to the laws of God, or of their country; who think it more honourable to revenge than to forgive an injury; who make no scruple of telling a lye, but would put any man to death who accuses them of it; who are more careful to guard their reputation by their courage than by their virtue.

8. True fortitude is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man; but we find several who so much abuse this notion, that

that they place the whole idea of honour in a kind of brutal courage; by which means we have had many among us who have called themſelves men of honour, that would have been a diſgrace to a gibbet.

9. In a word, the man who ſacrifices any duty of a reaſonable creature to a prevailing mode of faſhion, who looks upon any thing as honourable that is diſpleaſing to his Maker, or deſtructive to ſociety, who thinks himſelf obliged by this principle to the practice of ſome virtues and not of others, is by no means to be reckoned among true men of honour.

10. *Timogenes* was a lively inſtance of one actuated by falſe honour. *Timogenes* would ſmile at a man's jeſt who ridiculed his Maker, and at the ſame time run a man through the body that ſpoke ill of his friend. *Timogenes* would have ſcorned to have betrayed a ſecret, that was intruſted with him, though the fate of his country depended upon the diſcovery of it.

11. *Timogenes* took away the life of a young fellow in a duel, for having ſpoken ill of *Belinda*, a lady whom he himſelf had ſeduced in her youth, and betrayed into want and ignominy. To cloſe his character, *Timogenes*, after having ruined ſeveral poor tradeſmen's families, who had truſted him, ſold his eſtate to ſatisfy his creditors; but like a man of honour diſpoſed of all the money he could make of it, in paying off his play-debts, or to ſpeak in his own language, his debts of honour.

12. In the third place, we are to conſider thoſe perſons, who treat this principle as chimerical, and turn it into ridicule. Men who are profeſſedly of no honour, are of a more profligate and abandoned nature, than even thoſe who are actuated by falſe notions of it, as there is more hope of a heretic than of an atheiſt. Theſe ſons of infamy conſider honour with old *Syphax*, in the play beforementioned, as a fine imaginary notion, that leads aſtray young unexperienced men, and draws them into real miſchiefs, while they are engaged in the purſuits of a ſhadow.

13. Theſe are generally perſons, who, in *Shakeſpear's* phraſe, are *worn and hackney'd in the ways of men*: whoſe

imaginations are grown callous, and have loſt all thoſe delicate ſentiments which are natural to minds that are innocent and undepraved. Such old battered miſcreants ridicule every thing as romantic, that comes in competition with their preſent intereſt, and treat thoſe perſons as viſionaries who dare ſtand up in a corrupt age, for what has not its immediate reward joined to it.

14. The talents, intereſt, or experience of ſuch men, make them very often uſeful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to conſider, that every one ſtands as a blot in the annals of his country, who arrives at the temple of *honour* by any other way than through that of *virtue*.

GUARDIAN, Vol. II. No. 161.

## *Human Nature.*

MR. SPECTATOR,

1. 'I HAVE always been a very great lover of your ſpeculations, as well in regard to the ſubject, as to your manner of treating it. Human nature I always thought the moſt uſeful object of human reaſon, and to make the conſideration of it pleaſant and entertaining, I always thought the beſt employment of human wit: other parts of philoſophy may perhaps make us wiſer, but this not only anſwers that end, but makes us better too.

2. 'Hence it was that the oracle pronounced *Socrates* the wiſeſt of all men living, becauſe he judiciouſly made choice of human nature for the object of his thoughts; an enquiry into which as much exceeds all other learning, as it is of more conſequence to adjuſt the true nature and meaſures of right and wrong, than to ſettle the diſtance of the planets, and compute the times of their circumvolutions.

3. 'One

3. 'One good effect that will immediately ariſe from 'a near obſervation of human nature, is, that we ſhall 'ceaſe to wonder at thoſe actions which men are uſed 'to reckon wholly unaccountable; for as nothing is 'produced without a cauſe, ſo by obſerving the nature 'and courſe of the paſſions, we ſhall be able to trace every 'action from its firſt conception to its death.

4. 'We ſhall no more admire at the proceedings of '*Catiline* and *Tiberius*, when we know the one was actu-'ated by a cruel jealouſy, the other by a furious ambi-'tion; for the actions of men follow their paſſions as 'naturally as light does heat, or as any other effect flows 'from its cauſe; reaſon muſt be employed in adjuſting 'the paſſions, but they muſt ever remain the principles of 'action.

5. 'The ſtrange and abſurd variety that is ſo appa-'rent in mens actions, ſhews plainly they can never pro-'ceed immediately from reaſon; ſo pure a fountain 'emits no ſuch troubled waters: they muſt neceſſarily 'ariſe from the paſſions, which are to the mind as the 'winds to a ſhip; they only can move it, and they too 'often deſtroy it; if fair and gentle, they guide it into 'the harbour; if contrary and furious, they overſet it 'in the waves.

6. 'In the ſame manner is the mind aſſiſted or endan-'gered by the paſſions; reaſon muſt then take the place 'of pilot, and can never fail of ſecuring her charge if 'ſhe be not wanting to herſelf; the ſtrength of the paſ-'ſions will never be accepted as an excuſe for complying 'with them: they were deſigned for ſubjection; and if 'a man ſuffers them to get the upper hand, he then be-'trays the liberty of his own ſoul.

7. 'As nature has framed the ſeveral ſpecies of beings 'as it were in a chain, ſo man ſeems to be placed as the 'middle link between angels and brutes: hence he par-'ticipates both of fleſh and ſpirit by an admirable tye, 'which in him occaſions perpetual war of paſſions; and 'as a man inclines to the angelic or brute part of his 'conſtitution, he is then denominated good or bad, vir-

'tuous or wicked: if love, mercy, and good-nature prevail, they ſpeak him of the angel; if hatred, cruelty, and envy predominate, they declare his kindred to the brute.

8. 'Hence it was that ſome ancients imagined, that as men in this life inclined more to the angel or the brute, ſo after their death they ſhould tranſmigrate into the one or the other: and it would be no unpleaſant notion to conſider the ſeveral ſpecies of brutes, into which we may imagine that tyrants, miſers, the proud, malicious, and ill-natured, might be changed.

9. 'As a conſequence of this original, all paſſions are in all men, but appear not in all: conſtitution, education, cuſtom of the country, reaſon, and the like cauſes may improve or abate the ſtrength of them, but ſtill the ſeeds remain, which are ever ready to ſprout forth upon the leaſt encouragement.

10. 'I have heard a ſtory of a good religious man, who having been bred with the milk of a goat, was very modeſt in public, by a careful reflection he made on his actions, but he frequently had an hour in ſecret, wherein he had his friſks and capers: and if we had an opportunity of examining the retirement of the ſtricteſt philoſophers, no doubt but we ſhould find perpetual returns of thoſe paſſions they ſo artfully conceal from the public.

11. 'I remember *Machiavel* obſerves, that every ſtate ſhould entertain a perpetual jealouſy of its neighbours, that ſo it ſhould never be unprovided when an emergency happens; in like manner ſhould reaſon be perpetually on its guard againd the paſſions, and never ſuffer them to carry on any deſign that may be deſtructive of its ſecurity; yet at the ſame time it muſt be careful, that it don't ſo far break their ſtrength as to render them contemptible, and conſequently itſelf unguarded.

12. 'The underſtanding being of itſelf too ſlow and lazy to exert itſelf into action, it is neceſſary it ſhould be put in motion by the gentle gales of paſſions, which may preſerve it from ſtagnating and corruption; for

'they

'they are neceſſary to the health of the mind, as the 'circulation of the animal ſpirits is to the health of the 'body; they keep it in life, and ſtrength and vigour; 'nor is it poſſible for the mind to perform its offices 'without their aſſiſtance; theſe motions are given us 'with our being; they are little ſpirits, that are born 'and die with us; to ſome they are mild, eaſy and gentle, 'to others wayward and unruly, yet never too 'ſtrong for the reins of reaſon, and the guidance of 'judgment.

13. 'We may generally obſerve a pretty nice propor-'tion between the ſtrength of reaſon and paſſion; the 'greateſt geniuſes have commonly the ſtrongeſt affections, 'as, on the other hand, the weaker underſtandings have 'generally the weaker paſſions: and 'tis fit the fury of 'the courſers ſhould not be too great for the ſtrength of 'the charioteer.

14. 'Young men, whoſe paſſions are not a little un-'ruly, give ſmall hopes of their ever being conſiderable; 'the fire of youth will of courſe abate, and is a fault, if 'it be a fault, that mends every day; but ſurely, un-'leſs a man has fire in youth, he can hardly have warmth 'in old age.

15. 'We muſt therefore be very cautious, leſt while we 'think to regulate the paſſions, we ſhould quite extin-'guiſh them; which is putting out the light of the 'ſoul; for to be without paſſion or to be hurried away 'with it, makes a man equally blind. The extraordi-'nary ſeverity uſed in moſt of our ſchools has this fatal 'effect; it breaks the ſpring of the mind, and moſt cer-'tainly deſtroys more good geniuſes than it can poſſibly 'improve.

16. 'And ſurely 'tis a mighty miſtake that the paſ-'ſions ſhould be ſo entirely ſubdued; for little irregula-'rities are ſometimes not only to be bore with, but to be 'cultivated too, ſince they are frequently attended with 'the greateſt perfections. All great geniuſes have faults 'mixed with their virtues, and reſemble the flaming buſh 'which has thorns amongſt lights.

17. 'Since therefore the paſſions are the principles of 'human actions, we muſt endeavour to manage them ſo 'as to retain their vigour, yet keep them under ſtrict com-'mand; we muſt govern them rather like free ſubjects 'than ſlaves, leſt, while we intend to make them obe-'dient, they become abject, and unfit for thoſe great 'purpoſes to which they were deſigned.

18. 'For my part, I muſt confeſs, I could never have 'any regard to that ſect of philoſophers, who ſo much 'inſiſted upon an abſolute indifference and vacancy from 'all paſſion; for it ſeems to me a thing very inconſiſtent 'for a man to diveſt himſelf of humanity, in order to 'acquire tranquillity of mind, and to eradicate the very 'principles of action, becauſe it is poſſible they may pro-'duce ill effects.

*I am, SIR,*

*Your affectionate admirer,*

T. B.

SPECTATOR, Vol. IV. No. 408.

## *The Advantages of repreſenting Human Nature in its proper Dignity.*

TATLER, No. 108.

IT is not to be imagined, how great an effect well-diſpoſed lights, with proper forms and orders in aſ-ſemblies, have upon ſome tempers. I am ſure I feel it in ſo extraordinary a manner, that I cannot in a day or two get out of my imagination any very beautiful or diſ-agreeable impreſſion which I receive on ſuch occaſions. For

For this reaſon I frequently look in at the play-houſe, in order to enlarge my thoughts, and warm my mind with ſome new ideas, that may be ſerviceable to me in my lucubrations.

1. In this diſpoſition I entered the theatre the other day, and placed myſelf in a corner of it, very convenient for ſeeing, without being myſelf obſerved. I found the audience huſhed in a very deep attention, and did not queſtion but ſome noble tragedy was juſt then in its criſis, or that an incident was to be unravelled which would determine the fate of an hero. While I was in this ſuſpenſe, expecting every moment to ſee my old friend Mr. *Betterton* appear in all the majeſty of diſtreſs, to my unſpeakable amazement, there came up a monſter with a face between his feet; and as I was looking on, he raiſed himſelf on one leg in ſuch a perpendicular poſture, that the other grew in a direct line above his head.

2. It afterwards twiſted itſelf into the motions and wreathings of ſeveral different animals, and after great variety of ſhapes and transformations went off the ſtage in the figure of an human creature. The admiration, the applauſe, the ſatisfaction of the audience, during this ſtrange entertainment, is not to be expreſſed. I was very much out of countenance for my dear countrymen, and looked about with ſome apprehenſion, for fear any foreigner ſhould be preſent.

3. Is it poſſible (thought I) that human nature can rejoice in its diſgrace, and take pleaſure in ſeeing its own figure turned to ridicule, and diſtorted into forms that raiſe horror and averſion? There is ſomething diſingenuous and immoral in the being able to bear ſuch a ſight. Men of elegant and noble minds are ſhocked at the ſeeing characters of perſons who deſerve eſteem for their virtue, knowledge, or ſervices to their country, placed in wrong lights, and by miſrepreſentation made the ſubject of buffoonery.

4. Such a nice abhorrence is not indeed to be found among the vulgar; but methinks it is wonderful, that thoſe, who have nothing but the outward figure to diſtinguiſh

tinguish them as men, should delight in seeing it abused, vilified and disgraced.

I must confess, there is nothing that more pleases me, in all that I read in books, or see among mankind, than such passages as represent human nature in its proper dignity.

5. As man is a creature made up of different extremes, he has something in him very great and very mean: a skilful artist may draw an excellent picture of him in either of these views. The finest authors of antiquity have taken him on the more advantageous side. They cultivate the natural grandeur of the soul, raise in her a generous ambition, feed her with hopes of immortality and perfection, and do all they can to widen the partition between the virtuous and the vicious, by making the difference betwixt them as great as between gods and brutes.

6. In short, it is impossible to read a page in *Plato*, *Tully*, and a thousand other antient moralists, without being a greater and a better man for it. On the contrary, I could never read any of our modish *French* authors, or those of our own country, who are the imitators and admirers of that trifling nation, without being for some time out of humour with myself, and at every thing about me.

7. Their business is, to depreciate human nature, and consider it under its worst appearances. They give mean interpretations and base motives to the worthiest actions: they resolve virtue and vice into constitution. In short, they endeavour to make no distinction between man and man, or between the species of men and that of brutes. As an instance of this kind of authors, among many others; let any one examine the celebrated *Rochefoucault*, who is the great philosopher for administering of consolation to the idle, the envious, and worthless part of mankind.

8. I remember a young gentleman of moderate understanding, but great vivacity, who, by dipping into many authors of this nature, had got a little smattering of knowledge, just enough to make an atheist or a free-thinker, but not a philosopher or a man of sense. With these

theſe accompliſhments, he went to viſit his father in the country, who was a plain, rough, honeſt man, and wiſe though not learned. The ſon, who took all opportunities to ſhew his learning, began to eſtabliſh a new religion in the family, and to enlarge the narrowneſs of their country notions; in which he ſucceeded ſo well, that he had ſeduced the butler by his table-talk, and ſtaggered his eldeſt ſiſter.

9. The old gentleman began to be alarmed at the ſchiſms that aroſe among his children, but did not yet believe his ſon's doctrine to be ſo pernicious as it really was, till one day talking of his ſetting-dog, the ſon ſaid, he did not queſtion but *Trey* was as immortal as any one of the family; and in the heat of the argument told his father, that for his own part he expected to die like a dog. Upon which, the old man ſtarting up in a very great paſſion, cried out, Then, ſirrah, you ſhall live like one; and taking his cane in his hand, cudgelled him out of his ſyſtem. This had ſo good an effect upon him, that he took up from that day, fell to reading good books, and is now a bencher in the *Middle Temple*.

10. I do not mention this cudgelling part of the ſtory with a deſign to engage the ſecular arm in matters of this nature; but certainly, if it ever exerts itſelf in affairs of opinion and ſpeculation, it ought to do it on ſuch ſhallow and deſpicable pretenders to knowledge, who endeavour to give man dark and uncomfortable proſpects of his being, and deſtroy thoſe principles which are the ſupport, happineſs and glory of all public ſocieties, as well as private perſons.

11. I think it is one of *Pythagoras*'s golden ſayings, *that a man ſhould take care above all things to have a due reſpect for himſelf:* and it is certain, that this licentious ſort of authors, who are for depreciating mankind, endeavour to diſappoint and undo what the moſt refined ſpirits have been labouring to advance ſince the beginning of the world. The very deſign of dreſs, good-breeding, outward ornaments and ceremony, were to lift up human nature, and ſet it off to advantage. Architecture, painting and ſtatuary, were invented with the ſame deſign;

ſign; as indeed every art and ſcience that contributes to the embelliſhment of life, and to the wearing off and throwing into ſhades the mean and low parts of our nature.

12. Poetry carries on this great end more than all the reſt, as may be ſeen in the following paſſages taken out of Sir *Francis Bacon's advancement of learning*, which gives a true and better account of this art than all the volumes that were ever written upon it.

"Poetry, eſpecially heroical, ſeems to be raiſed altogether from a noble foundation, which makes much for the dignity of man's nature. For ſeeing this ſenſible world is in dignity inferior to the ſoul of man, poeſy ſeems to endow human nature with that which hiſtory denies; and to give ſatisfaction to the mind, with at leaſt the ſhadow of things, where the ſubſtance cannot be had.

13. "For if the matter be thoroughly conſidered, a ſtrong argument may be drawn from poeſy, that a more ſtately greatneſs of things, a more perfect order, and a more beautiful variety, delights the ſoul of man, than any way can be found in nature ſince the fall. Wherefore ſeeing the acts and events, which are the ſubjects of true hiſtory, are not of that amplitude as to content the mind of man, poeſy is ready at hand to feign acts more heroical.

14. "Becauſe true hiſtory reports the ſucceſſes of buſineſs not proportionable to the merit of virtues and vices, poeſy corrects it, and preſents events and fortunes according to deſert, and according to the law of Providence: becauſe true hiſtory, through the frequent ſatiety and ſimilitude of things, works a diſtaſte and miſpriſion in the mind of man; poeſy cheareth and refreſheth the ſoul, chanting things rare and various, and full of viciſſitudes.

15. "So as poeſy ſerveth and conferreth to delectation, magnanimity and morality; and therefore it may ſeem deſervedly to have ſome participation of divineneſs, becauſe it doth raiſe the mind, and exalt the ſpirit with high raptures, proportioning the ſhews

"of

" of things to the deſires of the mind, and not ſubmit-
" ting the mind to things as reaſon and hiſtory do. And
" by theſe allurements and congruities, whereby it che-
" riſheth the ſoul of man, joined alſo with conſort of
" muſic, whereby it may more ſweetly inſinuate itſelf;
" it hath won ſuch acceſs, that it hath been in eſtimation
" even in rude times, and barbarous nations, when our
" learning ſtood excluded."

16. But there is nothing which favours and falls in with this natural greatneſs and dignity of human nature ſo much as religion, which does not only promiſe the entire refinement of the mind, but the glorifying of the body, and the immortality of both.

## *Cuſtom a ſecond Nature.*

1. THERE is not a common ſaying which has a better turn of ſenſe in it than what we often hear in the mouths of the vulgar, that Cuſtom is a ſecond Nature. It is indeed able to form the man anew, and give him inclinations and capacities altogether different from thoſe he was born with.

2. Dr. Plot, in his hiſtory of Staffordſhire, tells of an idiot, that chancing to live within the ſound of a clock, and always amuſing himſelf with counting the hour of the day whenever the clock ſtruck; the clock being ſpoiled by ſome accident, the idiot continued to ſtrike and count the hour without the help of it, in the ſame manner as he had done when it was entire.

3. Though I dare not vouch for the truth of this ſtory, it is very certain that cuſtom has a mechanical effect upon the body, at the ſame time that it has a very extraordinary influence upon the mind.

4. I ſhall in this paper conſider one very remarkable effect which cuſtom has upon human nature; and which, if rightly obſerved, may lead us into very uſeful rules of life.

life. What I ſhall here take notice of in cuſtom is its wonderful efficacy in making every thing pleaſant to us.

5. A perſon who is addicted to play or gaming, though he took but little delight in it at firſt, by degrees contracts ſo ſtrong an inclination towards it, and gives himſelf up ſo entirely to it, that it ſeems the only end of his being. The love of a retired or buſy life will grow upon a man inſenſibly, as he is converſant in the one or the other, till he is utterly unqualified for reliſhing that to which he has been for ſome time diſuſed.

6. Nay, a man may ſmoke or drink, or take ſnuff, till he is unable to paſs away his time without it; not to mention how our delight in any particular ſtudy, art, or ſcience, riſes and improves in proportion to the application which we beſtow upon it. Thus what was at firſt an exerciſe, becomes at length an entertainment. Our employments are changed into diverſions. The mind grows fond of thoſe actions it is accuſtomed to, and is drawn with reluctancy from thoſe paths in which it has been uſed to walk.

7. Not only ſuch actions as were at firſt indifferent to us, but even ſuch as were painful, will by cuſtom and practice become pleaſant.

8. Sir Francis Bacon obſerves in his natural philoſophy, that our taſte is never better pleaſed than with thoſe things which at firſt created a diſguſt in it. He gives particular inſtances of claret, coffee, and other liquors, which the palate ſeldom approves upon the firſt taſte; but when it has once got a reliſh of them, generally retains it for life. The mind is conſtituted after the ſame manner, and after having habituated itſelf to any particular exerciſe or employment, not only loſes its firſt averſion towards it, but conceives a certain fondneſs and affection for it.

9. I have heard one of the greateſt geniuſe this age has produced, who had been trained up in all the polite ſtudies of antiquity, aſſure me, upon his being obliged to ſearch into ſeveral rolls and records, that notwithſtanding ſuch an employment was at firſt very dry and irkſome to him, he at laſt took an incredible pleaſure in it, and preferred it even to the reading of Virgil or Cicero.

10. The

10. The reader will obſerve, that I have not here conſidered cuſtom as it makes things eaſy, but as it renders them delightful; and though others have often made the ſame reflection, it is poſſible they may not have drawn thoſe uſes from it, with which I intend to fill the remaining part of this paper.

11. If we conſider attentively this property of human nature, it may inſtruct us in very fine moralities. In the firſt place, I would have no man diſcouraged with that kind of life or ſeries of actions, in which the choice of others, or his own neceſſities may have engaged him. It may perhaps be very diſagreeable to him at firſt; but uſe and application will certainly render it not only leſs painful, but pleaſing and ſatisfactory.

12. In the ſecond place, I would recommend to every one the admirable precept which Pythagoras is ſaid to have given to his diſciples, and which that philoſopher muſt have drawn from the obſervation I have enlarged upon: *Optimum vitæ genus eligito, nam conſuetudo faciet jucundiſſimum*, pitch upon that courſe of life which is the moſt excellent, and cuſtom will render it the moſt delightful.

13. Men, whoſe circumſtances will permit them to chuſe their own way of life, are inexcuſable if they do not purſue that which their judgment tells them is the moſt laudable. The voice of reaſon is more to be regarded than the bent of any preſent inclination, ſince by the rule above-mentioned, inclination will at length come over to reaſon, though we can never force reaſon to comply with inclination.

14. In the third place, this obſervation may teach the moſt ſenſual and irreligious man to overlook thoſe hardſhips and difficulties, which are apt to diſcourage him from the proſecution of a virtuous life. The Gods, ſaid Heſiod, have placed labour before virtue; the way to her is at firſt rough and difficult, but grows more ſmooth and eaſy the farther you advance in it. The man who proceeds in it, with ſteadineſs and reſolution, will in a little time find that her ways are ways of pleaſantneſs, and that all her paths are peace.

15. To

15. To enforce this conſideration, we may further obſerve, that the practice of religion will not only be attended with that pleaſure, which naturally accompanies thoſe actions to which we are habituated, but with thoſe ſupernumerary joys of heart, that riſe from the conſciouſneſs of ſuch a pleaſure, from the ſatisfaction of acting up to the dictates of reaſon, and from the proſpect of an happy immortality.

16. In the fourth place, we may learn from this obſervation which we have made on the mind of man, to take particular care, when we are once ſettled in a regular courſe of life, how we too frequently indulge ourſelves in any of the moſt innocent diverſions and entertainments, ſince the mind may inſenſibly fall off from the reliſh of virtuous actions, and, by degrees, exchange that pleaſure which it takes in the performance of its duty, for delights of a much more inferior and unprofitable nature.

17. The laſt uſe which I ſhall make of this remarkable property in human nature, of being delighted with thoſe actions to which it is accuſtomed, is to ſhew how abſolutely neceſſary it is for us to gain habits of virtue in this life, if we would enjoy the pleaſures of the next.

18. The ſtate of bliſs we call heaven will not be capable of affecting thoſe minds, which are not thus qualified for it; we muſt in this world gain a reliſh of truth and virtue, if we would be able to taſte that knowledge and perfection which are to make us happy in the next. The ſeeds of thoſe ſpiritual joys and raptures, which are to riſe up and flouriſh in the ſoul to all eternity, muſt be planted in it, during this its preſent ſtate of probation. In ſhort, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life.

19. On the other hand, thoſe evil ſpirits, who, by long cuſtom, have contracted in the body, habits of luſt, ſenſuality, malice and revenge, an averſion to every thing that is good, juſt, or laudable, are naturally ſeaſoned and prepared for pain and miſery. Their torments have already taken root in them; they cannot be happy when diveſted of the body, unleſs we may ſuppoſe, that Providence

dence will in a manner create them anew, and work a miracle in the rectification of their faculties.

20. They may, indeed, taſte a kind of malignant pleaſure in thoſe actions to which they are accuſtomed, whilſt in this life; but when they are removed from all thoſe objects which are here apt to gratify them, they will naturally become their own tormentors, and cheriſh in themſelves thoſe painful habits of mind which are called in ſcripture phraſe, the worm which never dies.

21. This notion of heaven and hell is ſo very conformable to the light of nature, that it was diſcovered by ſeveral of the moſt exalted heathens. It has been finely improved by many eminent divines of the laſt age, as in particular by Archbiſhop Tillotſon and Dr. Sherlock; but there is none who has raiſed ſuch noble ſpeculations upon it as Dr. Scott, in the firſt book of his Chriſtian Life, which is one of the fineſt and moſt rational ſchemes of divinity, that is written in our tongue, or any other. That excellent author has ſhewn how every particular cuſtom and habit of virtue will, in its own nature, produce the heaven, or a ſtate of happineſs, in him who ſhall hereafter practiſe it: as on the contrary, how every cuſtom or habit of vice will be the natural hell of him in whom it ſubſiſts.

## *On Cleanlineſs.*

[SPECTATOR, No. 631.

1. I Had occaſion to go a few miles out of town, ſome days ſince, in a ſtage coach, where I had for my fellow-travellers a dirty beau, and a pretty young Quaker woman. Having no inclination to talk much at that time, I placed myſelf backward, with a deſign to ſurvey them, and pick a ſpeculation out of my two companions. Their different figures were ſufficient of themſelves to draw my attention.

2. The

2. The gentleman was dreſſed in a ſuit, the ground whereof had been black, as I perceived from ſome few ſpaces that had eſcaped the powder, which was incorporated with the greateſt part of his coat: his perriwig, which coſt no ſmall ſum, was after ſo ſlovenly a manner caſt over his ſhoulders, that it ſeemed not to have been combed ſince the year 1712; his linen, which was not much concealed, was daubed with plain Spaniſh from the chin to the loweſt button, and the diamond upon his finger (which naturally dreaded the water) put me in mind how it ſparkled amidſt the rubbiſh of the mine, where it was firſt diſcovered.

3. On the other hand, the pretty Quaker appeared in all the elegance of cleanlineſs. Not a ſpeck was to be found on her. A clear clean oval face, juſt edged about with little thin plaits of the pureſt cambrick, received great advantages from the ſhade of her black hood; as did the whiteneſs of her arms from that ſober coloured ſtuff, in which ſhe had cloathed herſelf. The plainneſs of her dreſs was very well ſuited to the ſimplicity of her phraſes, all which put together, though they could not give me a great opinion of her religion, they did of her innocence.

4. This adventure occaſioned my throwing together a few hints upon *cleanlineſs*, which I ſhall conſider as one of the half virtues, as Ariſtotle calls them, and ſhall recommend it under the three following heads: As it is a mark of politeneſs: as it produces love; and as it bears analogy to purity of mind.

5. Firſt, it is a mark of politeneſs. It is univerſally agreed upon, that no one, unadorned with this virtue, can go into company without giving a manifeſt offence. The eaſier or higher any one's fortune is, this duty riſes proportionably. The different nations of the world are as much diſtinguiſhed by their cleanlineſs, as by their arts and ſciences. The more any country is civilized, the more they conſult this part of politeneſs. We need but compare our ideas of a female Hottentot with an Engliſh beauty to be ſatisfied of the truth of what hath been advanced.

6. In

6. In the next place, cleanlineſs may be ſaid to be the foſter-mother of love. Beauty indeed moſt commonly produces that paſſion in the mind, but cleanlineſs preſerves it. An indifferent face and perſon, kept in perpetual neatneſs, hath won many a heart from a pretty flattern. Age itſelf is not unamiable, while it is preſerved clean and unſullied: like a piece of metal conſtantly kept ſmooth and bright, we look on it with more pleaſure than on a new veſſel that is cankered with ruſt.

7. I might obſerve further, that as cleanlineſs renders us agreeable to others, ſo it makes us eaſy to ourſelves; that it is an excellent preſervative of health; and that ſeveral vices, deſtructive both to mind and body, are inconſiſtent with the habit of it. But theſe reflections I ſhall leave to the leiſure of my readers, and ſhall obſerve in the third place, that it bears a great analogy with purity of mind, and naturally inſpires refined ſentiments and paſſions.

8. We find, from experience, that through the prevalence of cuſtom, the moſt vicious actions loſe their horror, by being made familiar to us. On the contrary, thoſe who live in the neighbourhood of good examples, fly from the firſt appearances of what is ſhocking. It fares with us much after the ſame manner as our ideas. Our ſenſes, which are the inlets to all the images conveyed to the mind, can only tranſmit the impreſſion of ſuch things as uſually ſurround them. So that pure and unſullied thoughts are naturally ſuggeſted to the mind, by thoſe objects that perpetually encompaſs us, when they are beautiful and elegant in their kind.

9. In the Eaſt, where the warmth of the climate makes cleanlineſs more immediately neceſſary than in colder countries, it is made one part of their religion: the Jewiſh law (and the Mahometan, which in ſome things copies after it) is filled with bathings, purifications and other rites of the like nature. Though there is the above-named convenient reaſon to be aſſigned for theſe ceremonies, the chief intention undoubtedly was to typify inward purity and cleanlineſs of heart by thoſe outward waſhings.

10. We

10. We read ſeveral injunctions of this kind in the book of Deuteronomy, which confirm this truth; and which are but ill accounted for by ſaying as ſome do, that they were only inſtituted for convenience in the deſert, which otherways could not have been habitable for ſo many years.

11. I ſhall conclude this eſſay, with a ſtory which I have ſomewhere read in an account of Mahometan ſuperſtition. A Derviſe of great ſanctity one morning had the misfortune as he took up a cryſtal cup, which was conſecrated to the prophet, to let it fall upon the ground, and daſh it in pieces. His ſon coming in ſome time after, he ſtretched out his hand to bleſs him, as his manner was every morning; but the youth going out ſtumbled over the threſhold and broke his arm. As the old man wondered at theſe events, a caravan paſſed by in its way from Mecca. The Derviſe approached it to beg a bleſſing; but as he ſtroked one of the holy camels, he received a kick from the beaſt, that ſorely bruiſed him. His ſorrow and amazement increaſed upon him, till he recollected that through hurry and inadvertency he had that morning come abroad without waſhing his hands.

## *The Advantages of a good Education.*

1. I Conſider a human ſoul without education like marble in the quarry, which ſhews none of its inherent beauties, until the ſkill of the poliſher fetches out the colours, makes the ſurface ſhine, and diſcovers every ornamental cloud, ſpot, and vein, that runs through the body of it. Education, after the ſame manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without ſuch helps, are never able to make their appearance.

2. If my reader will give me leave to change the alluſion ſo ſoon upon him, I ſhall make uſe of the ſame inſtance

ſtance to illuſtrate the force of education, which Ariſtotle has brought to explain his doctrine of ſubſtantial forms, when he tells us that a ſtatue lies hid in a block of marble; and that the art of the ſtatuary only clears away the ſuperfluous matter, and removes the rubbiſh. The figure is in the ſtone, the ſculptor only finds it. What ſculpture is to a block of marble, education is to an human ſoul.

3. The philoſopher, the ſaint, or the hero, the wiſe, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have diſinterred, and have brought to light. I am therefore much delighted with reading the accounts of ſavage nations, and with contemplating thoſe virtues which are wild and uncultivated; to ſee courage exerting itſelf in fierceneſs, reſolution in obſtinacy, wiſdom in cunning, patience in ſullenneſs and deſpair.

4. Mens paſſions operate variouſly, and appear in different kinds of actions, according as they are more or leſs rectified and ſwayed by reaſon. When one hears of negroes, who upon the death of their maſters, or upon changing their ſervice, hang themſelves upon the next tree, as it frequently happens in our American plantations, who can forbear admiring their fidelity, though it expreſſes itſelf in ſo dreadful a manner?

5. What might not that ſavage greatneſs of ſoul which appears in theſe poor wretches on many occaſions, be raiſed to, were it rightly cultivated? and what colour of excuſe can there be for the contempt with which we treat this part of our ſpecies? that we ſhould not put them upon the common foot of humanity; that we ſhould only ſet an inſignificant fine upon the man who murders them; nay, that we ſhould, as much as in us lies, cut them off from the proſpects of happineſs in another world, as well as in this, and deny them that which we look upon as the proper means for attaining it.

6. It is therefore an unſpeakable bleſſing to be born in thoſe parts of the world where wiſdom and knowledge flouriſh; though it muſt be confeſſed there are, even in theſe parts, ſeveral poor uninſtructed perſons, who are but little above the inhabitants of thoſe nations of which I have been here ſpeaking; as thoſe who have had the

advantages of a more liberal education, riſe above one another by ſeveral different degrees of perfection.

7. For to return to our ſtatue in the block of marble, we ſee it ſometimes only begun to be chipped, ſometimes rough-hewn, and but juſt ſketched into an human figure; ſometimes we ſee the man appearing diſtinctly in all his limbs and features, ſometimes we find the figure wrought up to a great elegancy, but ſeldom meet with any to which the hand of a Phidias or Praxiteles could r[illegible] ſeveral nice touches and finiſhings.

## *Learning, a neceſſary Accompliſhment in a Woman of Quality or Fortune.*

GUARDIAN, No. 155.

1. I HAVE often wondered that learning is not thought a proper ingredient in the education of a woman of quality or fortune. Since they have the ſame improveable minds as the male part of the ſpecies, why ſhould they not be cultivated by the ſame method? why ſhould reaſon be left to itſelf in one of the ſexes, and be diſciplined with ſo much care in the other?

2. There are ſome reaſons why learning ſeems more adapted to the female world than to the male. As in the firſt place, becauſe they have more ſpare time upon their hands, and lead a more ſedentary life. Their employments are of a domeſtic nature, and not like thoſe of the other ſex, which are often inconſiſtent with ſtudy and contemplation.

3. The excellent lady, the lady Lizard, in the ſpace of one ſummer furniſhed a gallery with chairs and couches of her own and her daughters working; and at the ſame time heard all Dr. Tillotſon's ſermons twice over. It is always the cuſtom for one of the young ladies to read, while

while the others are at work; ſo that the learning of the family is not at all prejudicial to its manufacturers.

4. I was mightily pleaſed the other day to find them all buſy in preſerving ſeveral fruits of the ſeaſon, with the Sparkler in the midſt of them, reading over 'The plurality of worlds.' It was very entertaining to me to ſee them dividing their ſpeculations between jellies and ſtars, and making a ſudden tranſition from the ſun to an apricot, or from the Copernican ſyſtem to the figure of a cheeſe-cake.

5. A ſecond reaſon why women ſhould apply themſelves to uſeful knowledge rather than men, is becauſe they have that natural gift of ſpeech in greater perfection. Since they have ſo excellent a talent, ſuch a *Copia Verborum*, or plenty of words, it is pity they ſhould not put it to ſome uſe. If the female tongue will be in motion, why ſhould it not be ſet to go right? Could they diſcourſe about the ſpots in the ſun, it might divert them from publiſhing the faults of their neighbours: could they talk of the different aſpects and conjunctions of the planets, they need not be at the pains to comment upon oglings and clandeſtine marriages. In ſhort, were they furniſhed with matters of fact, out of arts and ſciences, it would now and then be of great eaſe to their invention.

6. There is another reaſon why thoſe, eſpecially who are women of quality, ſhould apply themſelves to letters, namely, becauſe their huſbands are generally ſtrangers to them. It is great pity there ſhould be no knowledge in a family. For my own part, I am concerned when I go into a great houſe, where perhaps there is not a ſingle perſon that can ſpell, unleſs it be by chance the butler, or one of the footmen. What a figure is the young heir likely to make, who is a dunce both by father and mother's ſide?

7. If we look into the hiſtories of famous women, we find many eminent philoſophers of this ſex. Nay, we find that ſeveral females have diſtinguiſhed themſelves in thoſe ſects of philoſophy which ſeem almoſt repugnant to their natures. There have been famous female Pythagoreans, notwithſtanding moſt of that philoſophy con-

ſiſted in keeping a ſecret, and that the diſciple was to hold her tongue five years together.

8. Learning and knowledge are perfections in us, not as we are men, but as we are reaſonable creatures, in which order of beings the female world is upon the ſame level with the male. We ought to conſider in this particular, not what is the ſex, but what is the ſpecies to which they belong. At leaſt, I believe every one will allow me, that a female philoſopher is not ſo abſurd a character and ſo oppoſite to the ſex, as a female gameſter; and that it is more irrational for a woman to paſs away half a dozen hours at cards or dice, than in getting up ſtores of uſeful learning.

9. This therefore is another reaſon why I would recommend the ſtudies of knowledge to the female world, that they may not be at a loſs how to employ thoſe hours that lie upon their hands.

10. I might alſo add this motive to my fair readers, that ſeveral of their ſex, who have improved their minds by books and literature, have raiſed themſelves to the higheſt poſts of honour and fortune. A neighbouring nation may at this time furniſh us with a very remarkable inſtance of this kind; but I ſhall conclude this head with the hiſtory of Athenais, which is a very ſignal example to my preſent purpoſe.

11. The emperor Theodoſius being about the age of one and twenty, and deſigning to take a wife, deſired his ſiſter Pulcheria and his friend Paulinus to ſearch his whole empire for a woman of the moſt exquiſite beauty and higheſt accompliſhments. In the midſt of this ſearch, Athenais, a Grecian virgin, accidentally offered herſelf. Her father, who was an eminent philoſopher of Athens, and had bred her up in all the learning of that place, at his death left her but a very ſmall portion, in which alſo ſhe ſuffered great hardſhips from the injuſtice of her two brothers.

12. This forced her upon a journey to Conſtantinople, where ſhe had a relation who repreſented her caſe to Pulcheria, in order to obtain ſome redreſs from the emperor. By this means that religious princeſs became acquainted

quainted with Athenais, whom ſhe found the moſt beautiful woman of her age, and educated under a long courſe of philoſophy in the ſtricteſt virtue, and moſt unſpotted innocence.

13. Pulcheria was charmed with her converſation, and immediately made her report to the emperor her brother Theodoſius. The character ſhe gave made ſuch an impreſſion on him, that he deſired his ſiſter to bring her away immediately to the lodgings of his friend Paulinus, where he found her beauty and her converſation beyond the higheſt idea he had framed of them.

14. His friend Paulinus converted her to Chriſtianity, and gave her the name of Eudoſia; after which the emperor publicly eſpouſed her, and enjoyed all the happineſs in his marriage which he promiſed himſelf from ſuch a virtuous and learned bride. She not only forgave the injuries which her two brothers had done her, but raiſed them to great honours; and by ſeveral works of learning, as well as by an exemplary life, made herſelf ſo dear to the whole empire, that ſhe had many ſtatues erected to her memory, and is celebrated by the fathers of the church as an ornament of her ſex.

## *On the Abſurdity of Omens.*

SPECTATOR, No.

1. GOING yeſterday to dine with an old acquaintance, I had the misfortune to find the whole family very much dejected. Upon aſking him the occaſion of it, he told me that his wife had dreamt a very ſtrange dream the night before, which they were afraid portended ſome misfortune to themſelves, or to their children. At her coming into the room, I obſerved a ſettled melancholy in her countenance, which I ſhould have been troubled for, had I not heard from whence it proceeded.

2. We were no ſooner ſat down, but, after having looked upon me a little while, 'My dear,' ſays ſhe,

turning to her husband, 'you may now see the stranger that was in the candle last night.' Soon after this, as they began to talk of family affairs, a little boy at the lower end of the table told her, that he was to go into joining hand on Thursday: 'Thursday!' says she, 'no child, if it please God, you shall not begin upon Childermas day: tell your writing-master that Friday will be soon enough.'

3. I was reflecting with myself on the oddness of her fancy, and wondering that any body would establish it as a rule to lose a day in every week. In the midst of these my musings, she desired me to reach her a little salt upon the point of my knife, which I did in such a trepidation and hurry of obedience, that I let it drop by the way; at which she immediately startled, and said it fell towards her. Upon this I looked very blank; and, observing the concern of the whole table, began to consider myself, with some confusion, as a person that had brought a disaster upon the family.

4. The lady, however, recovering herself, after a little space said to her husband with a sigh, 'My dear, misfortunes never come single.' My friend, I found, acted but an under part at his table, and being a man of more good nature than understanding, thinks himself obliged to fall in with all the passions and humours of his yokefellow: 'Do you remember, child,' says she, 'that the pigeon-house fell the very afternoon that our careless wench spilt the salt upon the table? Yes, says he, my dear, and the next post brought us an account of the battle of Almanza.'

5. The reader may guess at the figure I made, after having done all this mischief. I dispatched my dinner, as soon as I could, with my usual taciturnity; when, to my utter confusion, the lady seeing me quitting my knife and fork, and lying across one another upon my plate, desired me that I would humour her so far as to take them out of that figure, and place them side by side.

6. What the absurdity was which I had committed I did not know, but I suppose there was some traditionary superstition in it; and therefore in obedience to the lady

of

of the houſe, I diſpoſed of my knife and fork in two parallel lines, which is a figure I ſhall always lay them in for the future, though I do not know any reaſon for it.

7. It is not difficult to a man to ſee that a perſon has conceived an averſion to him. For my own part, I quickly found, by the lady's looks, that ſhe regarded me as a very odd kind of fellow, with an unfortunate aſpect: for which reaſon I took my leave immediately after dinner, and withdrew to my own lodgings.

8. Upon my return home, I fell into a profound contemplation on the evils that attend theſe ſuperſtitious follies of mankind; how they ſubject us to imaginary afflictions, and additional ſorrows, that do not properly come within our lot. As if the natural calamities of life were not ſufficient for it, we turn the moſt indifferent circumſtances into misfortunes, and ſuffer as much from trifling accidents, as from real evils.

9. I have known the ſhooting of a ſtar ſpoil a night's reſt; and have ſeen a man in love grow pale and loſe his appetite, upon the plucking of a merry thought. A ſcreech owl at midnight has alarmed a family more than a band of robbers; nay, the voice of a cricket hath ſtruck more terror than the roaring of a lion.

10. There is nothing ſo inconſiderable, which may not appear dreadful to an imagination that is filled with omens and prognoſtics. A ruſty nail, or crooked pin, ſhoot up into prodigies.

11. I remember I was once in a mixt aſſembly, that was full of noiſe and mirth, when on a ſudden an old woman unluckily obſerved there were thirteen of us in company. This remark ſtruck a panic terror into ſeveral who were preſent, inſomuch that one or two of the ladies were going to leave the room; but a friend of mine taking notice that one of our female companions was big with child, affirmed there were fourteen in the room, and that, inſtead of portending one of the company ſhould die, it plainly foretold one of them ſhould be born. Had not my friend found out this expedient to break the omen, I queſtion not but half the women in the company would have fallen ſick that very night.

12. An old maid, that is troubled with the vapours, produces infinite diſturbances of this kind among her friends and neighbours. I know a maiden aunt, of a great family, who is one of theſe antiquated Sibyls, that forebodes and propheſies from one end of the year to the other. She is always ſeeing apparitions, and hearing death-watches; and was the other day almoſt frighted out of her wits by the great houſe dog, that howled in the ſtable at a time when ſhe lay ill of the tooth-ach.

13. Such an extravagant caſt of mind engages multitudes of people not only in impertinent terrors, but in ſupernumerary duties of life; and ariſes from that fear and ignorance which are natural to the ſoul of man.

14. The horror with which we entertain the thoughts of death (or indeed of any future evil) and the uncertainty of its approach, fill a melancholy mind with innumerable apprehenſions and ſuſpicions, and conſequently diſpoſe it to the obſervation of ſuch groundleſs prodigies and predictions. For as it is the chief concern of wiſe men, to retrench the evils of life by the reaſonings of philoſophy; it is the employment of fools to multiply them by the ſentiments of ſuperſtition.

15. For my own part, I ſhould be very much troubled were I endowed with this divining quality, though it ſhould inform me truly of every thing that can befall me. I would not anticipate the reliſh of any happineſs, nor feel the weight of any miſery, before it actually arrives.

16. I know but one way of fortifying my ſoul againſt theſe gloomy preſages and terrors of mind; and that is, by ſecuring to myſelf the friendſhip and protection of that Being, who diſpoſes of events, and governs futurity. He ſees, at one view, the whole thread of my exiſtence, not only that part of it which I have already paſſed through, but that which runs forward into all the depths of eternity.

17. When I lay me down to ſleep, I recommend myſelf to his care; when I awake, I give myſelf up to his direction. Amidſt all the evils that threaten me, I will look up to him for help, and queſtion not but he will either

either avert them, or turn them to my advantage.—— Though I know neither the time nor the manner of the death I am to die, I am not at all ſolicitous about it; becauſe I am ſure that he knows them both, and that he will not fail to comfort and ſupport me under them.

## *A good Conſcience the beſt Security againſt Calumny and Reproach.*

GUARDIAN, No. 135.

1. A GOOD conſcience is to the ſoul what health is to the body; it preſerves a conſtant eaſe and ſerenity within us, and more than countervails all the calamities and afflictions which can poſſibly befall us. I know nothing ſo hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the ſoul under them, beſides this ſingle one, of our being conſcious to ourſelves that we do not deſerve them.

2. I have been always mightily pleaſed with that paſſage in Don Quixote, where the fantaſtical knight is repreſented as loading a gentleman of good ſenſe with praiſes and elogiums. Upon which the gentleman makes this reflection to himſelf: how grateful is praiſe to human nature!

3. I cannot forbear being ſecretly pleaſed with the commendations I receive, though I am ſenſible it is a madman that beſtows them on me. In the ſame manner, though we are often ſure that the cenſures which are paſſed upon us are uttered by thoſe who know nothing of us, and have neither means nor abilities to form a right judgment of us, we cannot forbear being grieved at what they ſay.

4. In order to heal this infirmity, which is ſo natural to the beſt and wiſeſt of men, I have taken a particular

pleaſure in obſerving the conduct of the old philoſophers, how they bore themſelves up againſt the malice and detraction of their enemies.

5. The way to ſilence calumny, ſays Bias, is to be always exerciſed in ſuch things as are praiſe-worthy. Socrates, after having received ſentence, told his friends that he had always accuſtomed himſelf to regard truth and not cenſure, and that he was not troubled at his condemnation, becauſe he knew himſelf free from guilt. It was in the ſame ſpirit that he heard the accuſations of his two great adverſaries, who had uttered againſt him the moſt virulent reproaches.

6. Anytus and Melitus, ſays he, may procure ſentence againſt me, but they cannot hurt me. This divine philoſopher was ſo well fortified in his own innocence, that he neglected all the impotence of evil tongues which were engaged in his deſtruction. This was properly the ſupport of a good conſcience, that contradicted the reports which had been raiſed againſt him, and cleared him to himſelf.

7. Others of the philoſophers rather choſe to retort the injury of a ſmart reply, than thus to diſarm it with reſpect to themſelves. They ſhow that it ſtung them, though at the ſame time they had the addreſs to make their aggreſſors ſuffer with them. Of this kind is Ariſtotle's reply to one who purſued him with long and bitter invectives. You, ſays he, who are uſed to ſuffer reproaches, utter them with delight; I who have not been uſed to utter them take no pleaſure in hearing them.

8 Diogenes was ſtill more ſevere on one who ſpoke ill of him: no body will believe you when you ſpeak ill of me, any more than they would believe me ſhould I ſpeak well of you.

In theſe and many other inſtances I could produce, the bitterneſs of the anſwer ſufficiently teſtifies the uneaſineſs of mind the perſon was under who made it.

9. I would rather adviſe my reader, if he has not in this caſe the ſecret conſolation, that he deſerves no ſuch reproaches as are caſt upon him, to follow the advice of Epictetus: If any one ſpeaks ill of thee, conſider whether

he

he has truth on his ſide: and if ſo, reform thyſelf, that his cenſures may not affect thee.

10. When Anaximander was told that the very boys laughed at his ſinging: Ay, ſays he, then I muſt learn to ſing better. But of all the ſayings of philoſophers which I have gathered together for my own uſe on this occaſion, there are none which carry in them more candour and good ſenſe than the two following ones of Plato.

11. Being told that he had many enemies who ſpoke ill of him: it is no matter, ſaid he, I will live ſo that none ſhall believe them. Hearing at another time, that an intimate friend of his had ſpoken detractingly of him: I am ſure he would not do it, ſays he, if he had not ſome reaſon for it.

12. This is the ſureſt as well as the nobleſt way of drawing the ſting out of a reproach, and a true method of preparing a man for that great and only relief againſt the pains of calumny, 'a good conſcience.'

13. I deſigned, in this eſſay, to ſhow, that there is no happineſs wanting to him who is poſſeſſed of this excellent frame of mind, and that no perſon can be miſerable who is in the enjoyment of it; but I find this ſubject ſo well treated in one of Dr. South's ſermons, that I ſhall fill this Saturday's paper with a paſſage of it, which cannot but make the man's heart burn within him, who reads it with due attention.

14. That admirable author, having ſhewn the virtue of a good conſcience, in ſupporting a man under the greateſt trials and difficulties of life, concludes with repreſenting its force and efficacy in the hour of death.

15. The third and laſt inſtance, in which above all others this confidence towards God does moſt eminently ſhow and exert itſelf, is at the time of death. Which ſurely gives the grand opportunity of trying both the ſtrength and worth of every principle.

16. When a man ſhall be juſt about to quit the ſtage of this world, to put off his mortality, and to deliver up his laſt accounts to God; at which ſad time his memory ſhall ſerve him for little elſe, but to terrify him with a

frightful review of his paſt life, and his former extravagancies ſtripped of all their pleaſure, but retaining their guilt: what is it then that can promiſe him a fair paſſage into the other world, or a comfortable appearance before his dreadful judge when he is there?

17. Not all the friends and intereſts, all the riches and honours under heaven can ſpeak ſo much as a word for him, or one word of comfort to him in that condition; they may poſſibly reproach, but they cannot relieve him.

18. No, at this diſconſolate time, when the buſy tempter ſhall be more than uſually apt to vex and trouble him, and the pains of a dying body to hinder and diſcompoſe him, and the ſettlement of worldly affairs to diſturb and confound him; and in a word, all things conſpire to make his ſick-bed grievous and uneaſy: nothing can then ſtand up againſt all theſe ruins, and ſpeak life in the midſt of death, but a clear conſcience.

19. And the teſtimony of that ſhall make the comforts of heaven deſcend upon his weary head, like a refreſhing dew, or ſhower upon a parched ground. It ſhall give him ſome lively earneſts, and ſecret anticipations of his approaching joy. It ſhall bid his ſoul go out of the body undauntedly, and lift up his head with confidence before ſaints and angels. Surely the comfort, which it conveys at this ſeaſon, is ſomething bigger than the capacities of mortality, mighty and unſpeakable, and not to be underſtood until it comes to be felt.

20. And now who would not quit all the pleaſures, and traſh, and trifles, which are apt to captivate the heart of man, and purſue the great rigours of piety, and auſterities of a good life, to purchaſe to himſelf ſuch a conſcience, as at the hour of death, when all the friendſhip in the world ſhall bid him adieu, and the whole creation turns its back upon him, ſhall diſmiſs the ſoul and cloſe his eyes with that bleſſed ſentence, 'Well done thou good and faithful ſervant, enter thou into the joy of thy Lord.'

## *On Contentment.*

SPECTATOR, No. 574.

1. I Was once engaged in diſcourſe with a Roſicrucian about the *great ſecret*. As this kind of men (I mean thoſe of them who are not profeſſed cheats) are over-run with enthuſiaſm and philoſophy, it was very amuſing to hear this religious adept deſcanting on his pretended diſcovery. He talked of the ſecret as of a ſpirit which lived within an emerald, and converted every thing that was near it to the higheſt perfection it is capable of.

2. It gives a luſtre, ſays he, to the ſun, and water to the diamond. It irradiates every metal, and enriches lead with all the properties of gold. It heightens ſmoke into flame, flame into light, and light into glory. He further added, that a ſingle ray of it diſſipates pain, and care, and melancholy, from the perſon on whom it falls. In ſhort, ſays he, its preſence naturally changes every place into a kind of heaven.

3. After he had gone on for ſome time in this unintelligible cant, I found that he jumbled natural and moral ideas together in the ſame diſcourſe, and that his great ſecret was nothing elſe but content.

4. This virtue does indeed produce, in ſome meaſure, all thoſe effects which the alchymiſt uſually aſcribes to what he calls the philoſopher's ſtone; and if it does not bring riches, it does the ſame thing, by baniſhing the deſire of them. If it cannot remove the diſquietudes ariſing out of a man's mind, body, or fortune, it makes him eaſy under them. It has indeed a kindly influence on the ſoul of man, in reſpect of every being to whom he ſtands related. It extinguiſhes all murmur, repining, and ingratitude towards that Being who has allotted him his part to act in this world. It deſtroys all inordinate ambition, and every tendency to corruption, with regard to the community wherein he is placed. It gives

ſweetneſs

ſweetneſs to his converſation, and a perpetual ſerenity to all his thoughts.

5. Among the many methods which might be made uſe of for the acquiring of this virtue, I ſhall only mention the two following. Firſt of all, a man ſhould always conſider how much he has more than he wants: and ſecondly, how much more unhappy he might be than he really is.

6. Firſt of all, a man ſhould always conſider how much more he has than he wants. I am wonderfully pleaſed with the reply which Ariſtippus made to one who condoled him upon the loſs of a farm: 'Why, ſaid he, I have three farms ſtill, and you have but one; ſo that I ought rather to be afflicted for you than you for me.' On the contrary, fooliſh men are more apt to conſider what they have loſt than what they poſſeſs; and to fix their eyes upon thoſe who are richer than themſelves, rather than on thoſe who are under greater difficulties.

7. All the real pleaſures and conveniences of life lie in a narrow compaſs; but it is the humour of mankind to be always looking forward, and ſtraining after one who has got the ſtart of them in wealth and honour. For this reaſon, as there are none can be properly called rich, who have not more than they want: there are few rich men in any of the politer nations but among the middle ſort of people, who keep their wiſhes within their fortunes, and have more wealth than they know how to enjoy.

8. Perſons of a higher rank live in a kind of ſplendid poverty, and are perpetually wanting, becauſe, inſtead of acquieſcing in the ſolid pleaſures of life, they endeavour to outvy one another in ſhadows and appearances. Men of ſenſe have at all times beheld with a great deal of mirth this ſilly game that is playing over their heads, and by contracting their deſires enjoy all that ſecret ſatisfaction which others are always in queſt of

9. The truth is, this ridiculous chaſe after imaginary pleaſures cannot be ſufficiently expoſed, as it is the great ſource of thoſe evils which generally undo a nation. Let a man's eſtate be what it will, he is a poor man, if he does not

not live within it, and naturally ſets himſelf to ſale to any one that can give him his price.

10. When Pittacus, after the death of his brother, who had left him a good eſtate, was offered a greater ſum of money by the king of Lydia, he thanked him for his kindneſs, but told him he had already more by half than he knew what to do with. In ſhort, content is equivalent to wealth, and luxury to poverty; or to give the thought a more agreeable turn, 'Content is natural wealth,' ſays Socrates; to which I ſhall add, 'Luxury is artificial poverty.'

11. I ſhall therefore recommend to the conſideration of thoſe who are always aiming after ſuperfluous and imaginary enjoyments, and will not be at the trouble of contracting their deſires, an excellent ſaying of Bion the philoſopher; namely, 'That no man has ſo much care, as he who endeavours after the moſt happineſs.'

12. In the ſecond place, every one ought to reflect how much more unhappy he might be than he really is. The former conſideration took in all thoſe who are ſufficiently provided with the means to make themſelves eaſy; this regards ſuch as actually lie under ſome preſſure or misfortune.

13. Theſe may receive a great alleviation from ſuch a compariſon as the unhappy perſon may make between himſelf and others, or between the misfortunes which he ſuffers, and greater misfortunes which might have befallen him.

14. I like the ſtory of the honeſt Dutchman, who, upon breaking his leg by a fall from the main-maſt, told the ſtanders-by, it was a great mercy that it was not his neck. To which, ſince I am got into quotations, give me leave to add the ſaying of an old philoſopher, who, after having invited ſome of his friends to dine with him, was ruffled by his wife that came into the room in a paſſion, and threw down the table that ſtood before them; 'Every one, ſays he, has his calamity, and he is a happy man that has no greater than this.'

15. We find an inſtance to the ſame purpoſe in the life of Doctor Hammond, written by Biſhop Fell. As this

this good man was troubled with a complication of diſtempers, when he had the gout upon him, he uſed to thank God that it was not the ſtone; and when he had the ſtone, that he had not both theſe diſtempers on him at the ſame time.

16. I cannot conclude this eſſay without obſerving, that there was never any ſyſtem beſides that of Chriſtianity, which could effectually produce in the mind of man the virtue I have been hitherto ſpeaking of. In order to make us content with our preſent condition, many of the preſent philoſophers tell us that our diſcontent only hurts ourſelves without being able to make an alteration in our circumſtances; others, that whatever evil befalls us is derived to us by a fatal neceſſity, to which the Gods themſelves are ſubject; while others very gravely tell the man who is miſerable, that it is neceſſary he ſhould be ſo to keep up the harmony of the univerſe, and that the *ſcheme* of Providence would be troubled and perverted were he otherwiſe.

17. Theſe, and the like conſiderations, rather ſilence than ſatisfy a man. They may ſhew him that his diſcontent is unreaſonable, but are by no means ſufficient to relieve it. They rather give deſpair than conſolation. In a word, a man might reply to one of theſe comforters, as Auguſtus did to his friend who adviſed him not to grieve for the death of a perſon whom he loved, becauſe his grief could not fetch him again: 'It is for that very reaſon, ſaid the emperor, that I grieve.'

18. On the contrary, religion bears a more tender regard to human nature. It preſcribes to a very miſerable man the means of bettering his condition; nay, it ſhews him that the bearing of his afflictions as he ought to do, will naturally end in the removal of them: it makes him eaſy here, becauſe it can make him happy hereafter.

19. Upon the whole, a contented mind is the greateſt bleſſing a man can enjoy in this world; and if in the preſent life his happineſs ariſes from the ſubduing his deſires, it will ariſe in the next from the gratification of them.

*Human*

## *Human Miſeries, chiefly imaginary.*

1. IT is a celebrated thought of *Socrates*, that if all the misfortunes of mankind were caſt into a public ſtock, in order to be equally diſtributed among the whole ſpecies, thoſe who now think themſelves the moſt unhappy, would prefer the ſhare they are already poſſeſſed of, before that which would fall to them by ſuch a diviſion. *Horace* has carried this thought a great deal further, who ſays, that the hardſhips or misfortunes we lie under, are more eaſy to us than thoſe of any other perſon would be, in caſe we ſhould change conditions with him.

2. As I was ruminating on theſe two remarks, and ſeated in my elbow chair, I inſenſibly fell aſleep; when, on a ſudden, methought there was a proclamation made by *Jupiter*, that every mortal ſhould bring in his griefs and calamities, and throw them together in a heap. There was a large plain appointed for this purpoſe. I took my ſtand in the centre of it, and ſaw with a great deal of pleaſure, the whole human ſpecies marching one after another, and throwing down their ſeveral loads, which immediately grew up into a prodigious mountain, that ſeemed to riſe above the clouds.

3. There was a certain lady, of a thin airy ſhape, who was very active in this ſolemnity. She carried a magnifying-glaſs in one of her hands, and was cloathed in a looſe flowing robe, embroidered with ſeveral figures of fiends and ſpectres, that diſcovered themſelves in a thouſand chimerical ſhapes, as her garment hovered in the wind. There was ſomething wild and diſtracted in her looks.

4. Her name was *Fancy*. She led up every mortal to the appointed place, after having very officiouſly aſſiſted him in making up his pack, and laying it upon his ſhoulders. My heart melted within me to ſee my fellow-creatures groaning under their reſpective burthens, and

to conſider that prodigious bulk of human calamities which lay before me.

5. There were however ſeveral perſons who gave me great diverſion upon this occaſion. I obſerved one bringing in a ſardel very carefully concealed under an old embroidered cloak, which, upon his throwing it into the heap, I diſcovered to be poverty. Another, after a great deal of puffing, threw down his luggage; which, upon examining, I found to be his wife.

6. There were multitudes of lovers ſaddled with very whimſical burthens, compoſed of darts and flames; but what was very odd, though they ſighed as if their hearts would break under theſe bundles of calamities, they could not perſuade themſelves to caſt them into the heap, when they came up to it; but, after a few faint efforts, ſhook their heads and marched away, as heavy laden as they came.

7. I ſaw multitudes of old women throw down their wrinkles, and ſeveral young ones who ſtripped themſelves of a tawny ſkin. There were very great heaps of red noſes, large lips, and ruſty teeth. The truth of it is, I was ſurpriſed to ſee the greateſt part of the mountain made up of bodily deformities. Obſerving one advancing towards the heap with a larger cargo than ordinary upon his back, I found upon his near approach, that it was only a natural hump, which he diſpoſed of with great joy of heart, among this collection of human miſeries.

8. There were likewiſe diſtempers of all ſorts, though I could not but obſerve, that there were many more imaginary than real. One little packet I could not but take notice of, which was a complication of the diſeaſes incident to human nature, and was in the hands of a great many fine people: this was called the ſpleen. But what moſt of all ſurpriſed me, was a remark I made, that there was not a ſingle vice or folly thrown into the whole heap: at which I was very much aſtoniſhed, having concluded within myſelf, that every one would take this opportunity of getting rid of his paſſions, prejudices and frailties.

9. I

9. I took notice in particular of a very profligate fellow, who I did not queſtion came laden with his crimes, but upon ſearching into his bundle, I found, that inſtead of throwing his guilt from him, he had only laid down his memory. He was followed by another worthleſs rogue, who flung away his modeſty inſtead of his ignorance.

10. When the whole race of mankind had thus caſt their burdens, the *phantom* which had been ſo buſy on this occaſion, ſeeing me an idle ſpectator of what paſſed, approached towards me. I grew uneaſy at her preſence, when on a ſudden ſhe laid her magnifying-glaſs full before my eyes. I no ſooner ſaw my face in it but was ſtartled at the ſhortneſs of it, which now appeared to me in its utmoſt aggravation.

11. The immoderate breadth of my features made me very much out of humour with my own countenance, upon which I threw it from me like a maſk. It happened very luckily, that one who ſtood by me had juſt before thrown down his viſage, which, it ſeems, was too long for him. It was indeed extended to a moſt ſhameful length; I believe the very chin was, modeſtly ſpeaking, as long as my whole face.

12. We had both of us an opportunity of mending ourſelves, and all the contributions being now brought in, every man was at liberty to exchange his misfortune for thoſe of another perſon. But as there aroſe many new incidents in the ſequel of my viſion, I ſhall purſue this ſubject further, as the moral which may be drawn from it is applicable to perſons of all degrees and ſtations in life.

13. I Gave my reader a ſight of that mountain of miſeries, which was made up of thoſe ſeveral calamities that afflict the minds of men. I ſaw with unſpeakable pleaſure, the whole ſpecies thus delivered from its ſorrows: though, at the ſame time, as we ſtood round the heap, and ſurveyed the ſeveral materials of which it was compoſed, there was ſcarce a mortal, in this vaſt multitude, who did not diſcover what he thought pleaſures

ſures and bleſſings of life; and wondered how the owners of them ever came to look upon them as burthens and grievances.

14. As we were regarding very attentively this confuſion of miſeries, this chaos of calamity, *Jupiter* iſſued out a ſecond proclamation, that every one was now at liberty to exchange his affliction, and to return to his habitation with any ſuch other bundle as ſhould be delivered to him.

15. Upon this, *Fancy* began again to beſtir herſelf, and parcelling out the whole heap, with incredible activity, recommended to every one his particular packet. The hurry and confuſion at this time was not to be expreſſed. Some obſervations, which I made upon the occaſion, I ſhall communicate to the reader. A venerable grey-headed man, who had laid down the colic, and who I found wanted an heir to his eſtate, ſnatched up an undutiful ſon, that had been thrown into the heap by his angry father.

16. The graceleſs youth, in leſs than a quarter of an hour, pulled the old gentleman by the beard, and had like to have knocked his brains out; ſo that meeting the true father, who came towards him in a fit of the gripes, he begged him to take his ſon again, and give him back his colic; but they were incapable either of them to recede from the choice they had made.

17. A poor galley-ſlave, who had thrown down his chains, took up the gout in their ſtead, but made ſuch wry faces, that one might eaſily perceive he was no great gainer by the cargain. It was pleaſant enough to ſee the ſeveral exchanges that were made, for ſickneſs againſt poverty, hunger againſt want of appetite, and care againſt pain.

18. The female world were very buſy among themſelves in bartering for features; one was trucking a lock of grey heirs for a carbuncle, another was making over a ſhort waiſt for a pair of round ſhoulders, and a third cheapening a bad face for a loſt reputation: but on all theſe occaſions there was not one of them who did not think the new blemiſh, as ſoon as ſhe had got it into her

her poſſeſſion, much more diſagreeable than the old one.

19. I made the ſame obſervation on every other misfortune or calamity, which every one in the aſſembly brought upon himſelf, in lieu of what he had parted with; whether it be that all the evils which befall us are in ſome meaſure ſuited and proportioned to our ſtrength, or that every evil becomes more ſupportable by our being accuſtomed to it, I ſhall not determine.

20. I could not, for my heart, forbear pitying the poor hump-backed gentleman mentioned in the former paper, who went off a very well-ſhaped perſon with a ſtone in his bladder; nor the fine gentleman who had ſtruck up this bargain with him, that limped through a whole aſſembly of ladies who uſed to admire him, with a pair of ſhoulders peeping over his head.

21. I muſt not omit my own particular adventure. My friend with the long viſage had no ſooner taken upon him my ſhort face, but he made ſuch a groteſque figure in it, that, as I looked upon him, I could not forbear laughing at myſelf, inſomuch that I put my own face out of countenance. The poor gentleman was ſo ſenſible of the ridicule, that I found he was aſhamed of what he had done: on the other ſide I found that I myſelf had no great reaſon to triumph, for as I went to touch my forehead, I miſſed the place, and clapped my finger upon my upper lip.

22. Beſides, as my noſe was exceeding prominent, I gave it two or three unlucky knocks as I was playing my hand about my face, and aiming at ſome other part of it. I ſaw two other gentlemen by me, who were in the ſame ridiculous circumſtances: theſe had made a fooliſh ſwap between a couple of thick bandy legs, and two long trapſticks that had no calfs to them.

23. One of theſe looked like a man walking upon ſtilts, and was ſo lifted up into the air above his ordinary height, that his head turned round with it, while the other made ſuch awkward circles, as he attempted to walk, that he ſcarce knew how to move forward upon his new ſupporters: obſerving him to be a pleaſant kind of fellow, I

ſtuck

ſtuck my cane in the ground, and told him I would lay him a bottle of wine, that he did not march up to it on a line that I drew for him, in a quarter of an hour.

24. The heap was at laſt diſtributed among the two ſexes, who made a moſt piteous ſight, as they wandered up and down under the preſſure of their ſeveral burthens. The whole plain was filled with murmurs and complaints, groans and lamentations. *Jupiter* at length, taking compaſſion on the poor mortals, ordered them a ſecond time to lay down their loads, with a deſign to give every one his own again.

25. They diſcharged themſelves with a great deal of pleaſure, after which, the phantom, who had led them into ſuch groſs deluſions, was commanded to diſappear. There was ſent in her ſtead a goddeſs of a quite different figure; her motions were ſteady and compoſed, and her aſpect ſerious, but chearful. She every now and then caſt her eyes towards heaven, and fixed them upon *Jupiter*.

26. Her name was *Patience*. She had no ſooner placed herſelf by the mount of ſorrow, but what I thought very remarkable, the whole heap ſunk to ſuch a degree, that it did not appear a third part ſo big as it was before. She afterwards returned every man his own proper calamity, and teaching him how to bear it in the moſt commodious manner, he marched off with it contentedly, being very well pleaſed that he had not been left to his own choice, as to the kind of evils which fell to his lot.

27. Beſides the ſeveral pieces of morality to be drawn out of this viſion, I learnt from it, never to repine at my own misfortunes, or to envy the happineſs of another, ſince it is impoſſible for any man to form a right judgment of his neighbour's ſufferings; for which reaſon alſo I have determined never to think too lightly of another's complaints, but to regard the ſorrows of my fellow-creatures with ſentiments of humanity and compaſſion.

## *A Life of Virtue preferable to a Life of Pleaſure, exemplified in the Choice of Hercules.*

TATLER, No. 97.

1. WHEN Hercules, ſays the divine Prodicus, was in that part of his youth, in which it was natural for him to conſider what courſe of life he ought to purſue, he one day retired into a deſert, where the ſilence and ſolitude of the place very much favoured his meditations.

2. As he was muſing on his preſent condition, and very much perplexed in himſelf on the ſtate of life he ſhould chuſe, he ſaw two women of a larger ſtature than ordinary approaching towards him. One of them had a very noble air and graceful deportment; her beauty was natural and eaſy; her perſon clean and unſpotted; her eyes caſt towards the ground, with an agreeable reſerve; her motion and behaviour full of modeſty; and her raiment as white as ſnow.

3. The other had a great deal of health and floridneſs in her countenance, which ſhe had helped with an artificial white and red, and endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her geſtures. She had a wonderful confidence and aſſurance in her looks, and all the variety of colours in her dreſs that ſhe thought were the moſt proper to ſhew her complexion to an advantage. She caſt her eyes upon herſelf, then turned them on thoſe that were preſent to ſee how they liked her, and often looked on the figure ſhe made in her own ſhadow.

4. Upon her nearer approach to Hercules, ſhe ſtepped before the other lady, who came forward with a regular compoſed carriage, and running up to him, accoſted him after the following manner.

5. My dear Hercules, ſays ſhe, I find you are very much divided in your own thoughts upon the way of life

life that you ought to chuſe: be my friend, and follow me; I will lead you into the poſſeſſion of pleaſure and out of the reach of pain, and remove you from all the noiſe and diſquietude of buſineſs. The affairs of either war or peace ſhall have no power to diſturb you. Your whole employment ſhall be to make your life eaſy, and to entertain every ſenſe with its proper gratifications. Sumptuous tables, beds of roſes, clouds of perfumes, concerts of muſic, crowds of beauties, are all in readineſs to receive you. Come along with me into this region of delights, this world of pleaſure, and bid farewell for ever to care, to pain, and to buſineſs.

6. Hercules, hearing the lady talk after this manner, deſired to know her name; to which ſhe anſwered, my friends, and thoſe who are well acquainted with me, call me Happineſs; but my enemies, and thoſe who would injure my reputation, have given me the name of Pleaſure.

7. By this time the other lady was come up, who addreſſed herſelf to the young hero in a very different manner.

Hercules, ſays ſhe, I offer myſelf to you, becauſe I know you are deſcended from the Gods, and give proofs of that deſcent by your love to virtue, and application to the ſtudies proper to your age. This makes me hope you will gain both for yourſelf and me an immortal reputation. But before I invite you into my ſociety and friendſhip, I will be open and ſincere with you, and muſt lay down this as an eſtabliſhed truth, that there is nothing truly valuable which can be purchaſed without pains and labour.

8. The Gods have ſet a price upon every real and noble pleaſure. If you would gain the favour of the Deity, you muſt be at the pains of worſhipping him; if the friendſhip of good men, you muſt ſtudy to oblige them; if you would be honoured by your country, you muſt take care to ſerve it. In ſhort, if you would be eminent in war or peace, you muſt become maſter of all the qualifications that can make you ſo. Theſe are the only terms and con-

conditions upon which I can propoſe happineſs. The goddeſs of Pleaſure here broke in upon our diſcourſe:

9. You ſee, ſaid ſhe, Hercules, by her own confeſſion, the way to her pleaſure is long and difficult, whereas that which I propoſe is ſhort and eaſy. Alas! ſaid the other lady, whoſe viſage glowed with a paſſion made up of ſcorn and pity, what are the pleaſures you propoſe? To eat before you are hungry, drink before you are thirſty, ſleep before you are tired, to gratify appetites before they are raiſed, and raiſe ſuch appetites as nature never planted.

10. You never heard the moſt delicious muſic, which is the praiſe of one's ſelf; nor ſaw the moſt beautiful object, which is the work of one's own hands. Your votaries paſs away their youth in a dream of miſtaken pleaſures, while they are hoarding up anguiſh, torment, and remorſe, for old age.

11. As for me, I am a friend of the gods and of good men, an agreeable companion to the artiſan, a houſhold guardian to the fathers of families, a patron and protector of ſervants, an aſſociate in all true and generous friendſhips. The banquets of my votaries are never coſtly, but always delicious; for none eat or drink at them who are not invited by hunger and thirſt. Their ſlumbers are ſound, and their wakings chearful.

12. My young men have the pleaſure of hearing themſelves praiſed by thoſe who are in years, and thoſe who are in years, of being honoured by thoſe who are young. In a word, my followers are favoured by the gods, beloved by their acquaintance, eſteemed by their country, and, after the cloſe of their labours, honoured by poſterity.

13. We know by the life of this memorable hero, to which of theſe two ladies he gave up his heart; and I believe, every one who reads this, will do him the juſtice to approve his choice.

14. I very much admire the ſpeeches of theſe ladies, as containing in them the chief arguments for a life of virtue, or a life of pleaſure, that could enter into the thoughts of an heathen: but am particularly pleaſed with the dif-

ferent figures he gives the two goddeſſes. Our modern authors have repreſented pleaſure or vice with an alluring face, but ending in ſnakes and monſters: here ſhe appears in all the charms of beauty, though they are all falſe and borrowed; and by that means compoſes a viſion entirely natural and pleaſing.

15. I have tranſlated this allegory for the benefit of the youth of Great-Britain; and particularly of thoſe who are ſtill in the deplorable ſtate of non-exiſtence, and whom I moſt earneſtly intreat to come into the world. Let my embryos ſhew the leaſt inclination to any ſingle virtue, and I ſhall allow it to be a ſtruggling towards birth.

16. I do not expect of them that, like the hero in the foregoing ſtory, they ſhould go about as ſoon as they are born, with a club in their hands, and a lion's ſkin on their ſhoulders, to root out monſters and deſtroy tyrants; but as the fineſt author of all antiquity has ſaid upon this very occaſion, though a man has not the abilities to diſtinguiſh himſelf in the moſt ſhining parts of a great character, he has certainly the capacity of being juſt, faithful, modeſt, and temperate.

## *Virtue rewarded; the Hiſtory of Amanda.*

SPECTATOR, No. 375.

1. I Have more than once had occaſion to mention a noble ſaying of Seneca the philoſopher, that a virtuous perſon ſtruggling with misfortunes, and riſing above them, is an object on which the gods themſelves may look down with delight. I ſhall therefore ſet before my reader a ſcene of this kind of diſtreſs in private life, for the ſpeculation of this day.

2. An eminent citizen, who had lived in good faſhion and credit, was by a train of accidents, and by an unavoidable

avoidable perplexity in his affairs, reduced to a low condition. There is a modeſty uſually attending faultleſs poverty, which made him rather chuſe to reduce his manner of living to his preſent circumſtances, than ſolicit his friends, in order to ſupport the ſhew of an eſtate, when the ſubſtance was gone.

3. His wife, who was a woman of ſenſe and virtue, behaved herſelf on this occaſion with uncommon decency, and never appeared ſo amiable in his eyes as now. Inſtead of upbraiding him with the ample fortune ſhe had brought, or the many great offers ſhe had refuſed for his ſake, ſhe redoubled all the inſtances of her affection, while her huſband was continually pouring out his heart to her in complaints, that he had ruined the beſt woman in the world.

4. He ſometimes came home at a time when ſhe did not expect him, and ſurpriſed her in tears; which ſhe endeavoured to conceal, and always put on an air of chearfulneſs to receive him. To leſſen their expence, their eldeſt daughter (whom I ſhall call Amanda) was ſent into the country, to the houſe of an honeſt farmer, who had married a ſervant of the family: This young woman was apprehenſive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what paſſed from time to time in her father's affairs.

5. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's houſe as he followed his country ſports, fell paſſionately in love with her. He was a man of great generoſity, but from a looſe education had contracted a hearty averſion to marriage. He therefore entertained a deſign upon Amanda's virtue, which at preſent he thought fit to keep private. The innocent creature, who never ſuſpected his intentions, was pleaſed with his perſon; and, having obſerved his growing paſſion for her, hoped, by ſo advantageous a match, ſhe might quickly be in a capacity of ſupporting her impoveriſhed relations.

6. One day as he called to ſee her, he found her in tears over a letter ſhe had juſt received from her friend,

which gave an account that her father had been lately ſtript of every thing by an execution. The lover, who with ſome difficulty found out the cauſe of her grief, took this occaſion to make her a propoſal. It is impoſſible to expreſs Amanda's confuſion when ſhe found his pretenſions were not honourable.

7. She was now deſerted of all hopes, and had no power to ſpeak; but ruſhing from him in the utmoſt diſturbance, locked herſelf up in her chamber. He immediately diſpatched a meſſenger to her father with the following letter.

8. SIR,

'I Have heard of your misfortune, and have offered your daughter, if ſhe will live with me, to ſettle on her four hundred pounds a year, and to lay down the ſum for which you are now diſtreſſed. I will be ſo ingenuous, as to tell you that I do not intend marriage: but if you are wiſe, you will uſe your authority with her not to be too nice, when ſhe has an opportunity of ſaving you and your family, and of making herſelf happy.'

*I am*, &c.

9. This letter came to the hands of Amanda's mother: ſhe opened and read it with great ſurprize and concern. She did not think it proper to explain herſelf to the meſſenger; but deſiring him to call again the next morning, ſhe wrote to her daughter as follows.

10. *Deareſt Child*,

'YOUR father and I have juſt now received a letter from a gentleman who pretends love to you, with a propoſal that inſults our misfortunes, and would throw us to a lower degree of miſery than any thing which is come upon us. How could this barbarous man think that the tendereſt of parents would be tempted to ſupply their wants, by giving up the beſt of children to infamy and ruin? It is a mean and cruel artifice to make this propoſal at a time when he thinks our neceſſities muſt compel us to any thing; but we will not eat the bread of ſhame; and therefore we charge thee not to think of us,

but

but to avoid the ſnare which is laid for thy virtue. Beware of pitying us: it is not ſo bad as you have perhaps been told. All things will yet be well, and I ſhall write my child better news.

I have been interrupted. I know not how I was moved to ſay things would mend. As I was going on, I was ſtartled by the noiſe of one that knocked at the door, and had brought us an unexpected ſupply of a debt which had long been owing. Oh! I will now tell thee all. It is ſome days I have lived almoſt without ſupport, having conveyed what little money I could raiſe to your poor father. Thou wilt weep to think where he is, yet be aſſured he will ſoon be at liberty. That cruel letter would have broke his heart, but I have concealed it from him. I have no companion at preſent beſides little Fanny, who ſtands watching my looks as I write, and is crying for her ſiſter; ſhe ſays ſhe is ſure you are not well, having diſcovered that my preſent trouble is about you. But do not think I would thus repeat my ſorrows to grieve thee. No, it is to intreat thee not to make them inſupportable, by adding what would be worſe than all. Let us bear chearfully an affliction, which we have not brought on ourſelves, and remember there is a power who can better deliver us out of it, than by the loſs of thy innocence.—Heaven preſerve my dear child.

*Thy affectionate mother*——.'

11. The meſſenger, notwithſtanding he promiſed to deliver this letter to Amanda, carried it firſt to his maſter, who he imagined would be glad to have an opportunity of giving it into her hands himſelf. His maſter was impatient to know the ſucceſs of his propoſal, and therefore broke open the letter privately, to ſee the contents.

12. He was not a little moved at ſo true a picture of virtue in diſtreſs: but at the ſame time was infinitely ſurprized to find his offers rejected. However, he reſolved not to ſuppreſs the letter, but carefully ſealed it up again, and carried it to Amanda. All his endeavours to ſee her were in vain, till ſhe was aſſured he brought a letter from her mother. He would not part with it but

upon condition that she should read it without leaving the room.

13. While she was perusing it, he fixed his eyes on her face with the deepest attention; her concern gave a new softness to her beauty, and when she burst into tears, he could no longer refrain from bearing a part in her sorrow, and telling her, that he too had read the letter, and was resolved to make reparation for having been the occasion of it. My reader will not be displeased to see the second epistle which he now wrote to Amanda's mother.

MADAM,

'I Am full of shame, and will never forgive myself, if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted: nor could any thing, but my being a stranger to you, have betrayed me into a fault, for which, if I live, I shall endeavour to make you amends, as a son. You cannot be unhappy while Amanda is your daughter: nor shall be, if any thing can prevent it, which is in the power of,

MADAM,

*Your obedient humble Servant*——.'

14. This letter he sent by his steward, and soon after went up to town himself to complete the generous act he had now resolved on. By his friendship and assistance, Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double satisfaction of having restored a worthy family to their former prosperity, and of making himself happy by an alliance to their virtues.

## *The Story of Abdallah and Balsora.*

GUARDIAN, No. 167.

1. THE following story is lately translated out of an Arabian manuscript, which I think has very much the turn of an oriental tale; and as it has never before

before been printed, I queſtion not but it will be highly acceptable to my reader.

2. The name of Helim is ſtill famous through all the eaſtern parts of the world. He is called among the Perſians, even to this day, Helim, the great phyſician. He was acquainted with all the powers of ſimples, underſtood all the influences of the ſtars, and knew the ſecrets that were engraved on the ſeal of Solomon the ſon of David. Helim was alſo governor of the Black Palace, and chief of the phyſicians to Alnareſchin the great king of Perſia.

3. Alnareſchin was the moſt dreadful tyrant that ever reigned in this country. He was of a fearful, ſuſpicious, and cruel nature, having put to death upon very ſlight jealouſies and ſurmiſes five and thirty of his queens, and above twenty ſons whom he ſuſpected to have conſpired againſt his life. Being at length wearied with the exerciſe of ſo many cruelties in his own family, and fearing leſt the whole race of Caliphs ſhould be entirely loſt, he one day ſent for Helim, and ſpoke to him after this manner.

4. 'Helim,' ſaid he, 'I have long admired thy great wiſdom, and retired way of living. I ſhall now ſhew thee the entire confidence which I place in thee. I have only two ſons remaining, who are as yet but infants. It is my deſign that thou take them home with thee, and educate them as thy own. Train them up in the humble unambitious purſuits of knowledge. By this means ſhall the line of Caliphs be preſerved, and my children ſucceed after me, without aſpiring to my throne whilſt I am yet alive.'

5. The words of my lord the king ſhall be obeyed, ſaid Helim. After which he bowed, and went out of the king's preſence. He then received the children into his own houſe, and from that time bred them up with him in the ſtudies of knowledge and virtue. The young princes loved and reſpected Helim as their father, and made ſuch improvements under him, that by the age of one and twenty they were inſtructed in all the learning of the eaſt.

6. The name of the eldeſt was Ibrahim, and of the youngeſt Abdallah. They lived together in ſuch a perfect friendſhip, that to this day it is ſaid of intimate friends that they live together like Ibrahim and Abdallah. Helim had an only child, who was a girl of a fine ſoul, and a moſt beautiful perſon. Her father omitted nothing in her education, that might make her the moſt accompliſhed woman of her age.

7. As the young princes were in a manner excluded from the reſt of the world, they frequently converſed with this lovely virgin, who had been brought up by her father in the ſame courſe of knowledge and of virtue.

8. Abdallah, whoſe mind was of a ſofter turn than that of his brother, grew by degrees ſo enamoured of her converſation, that he did not think he lived, when he was not in company with his beloved Balſora, for that was the name of the maid. The fame of her beauty was ſo great, that at length it came to the ears of the king, who, pretending to viſit the young princes his ſons, demanded of Helim the ſight of Balſora his fair daughter.

9. The king was ſo inflamed with her beauty and behaviour, that he ſent for Helim the next morning, and told him it was now his deſign to recompenſe him for all his faithful ſervices; and that in order to it, he intended to make his daughter queen of Perſia.

10. Helim, who knew very well the fate of all thoſe unhappy women who had been thus advanced, and could not but be privy to the ſecret love which Abdallah bore his daughter, 'Far be it,' ſays he, 'from the king of Perſia to contaminate the blood of the Caliphs, and join himſelf in marriage with the daughter of his phyſician.'

11. The king, however, was ſo impatient for ſuch a bride, that without hearing any excuſes, he immediately ordered Balſora to be ſent for into his preſence, keeping the father with him in order to make her ſenſible of the honour which he deſigned. Balſora, who was too modeſt and humble to think her beauty had made ſuch an impreſſion on the king, was a few moments after brought into his preſence as he had commanded.

12. She

12. She appeared in the king's eye as one of the virgins of paradiſe. But upon hearing the honour which he intended her, ſhe fainted away, and fell down as dead at his feet. Helim wept, and after having recovered her out of the trance into which ſhe was fallen, repreſented to the king, that ſo unexpected an honour was too great to have been communicated to her all at once; but that, if he pleaſed, he would himſelf prepare her for it. The king bid him take his own way, and diſmiſſed him.

13. Balſora was conveyed again to her father's houſe, where the thoughts of Abdallah renewed her affliction every moment; inſomuch that at length ſhe fell into a raging fever. The king was informed of her condition by thoſe that ſaw her. Helim finding no other means of extricating her from the difficulties ſhe was in, after having compoſed her mind, and made her acquainted with his intentions, gave her a certain potion, which he knew would lay her aſleep for many hours; and afterward, in all the ſeeming diſtreſs of a diſconſolate father, informed the king ſhe was dead.

14. The king, who never let any ſentiments of humanity come too near his heart, did not much trouble himſelf about the matter; however, for his own reputation, he told the father, that ſince it was known through the empire that Balſora died at a time when he deſigned her for his bride, it was his intention that ſhe ſhould be honoured as ſuch after her death, that her body ſhould be laid in the black palace, among thoſe of his deceaſed queens.

15. In the mean time Abdallah, who had heard of the king's deſign, was not leſs afflicted than his beloved Balſora. As for the ſeveral circumſtances of his diſtreſs, as alſo how the king was informed of an irrecoverable diſtemper into which he was fallen, they are to be found at length in the Hiſtory of Helim.

16. It ſhall ſuffice to acquaint the reader, that Helim, ſome days after the ſuppoſed death of his daughter, gave the prince a potion of the ſame nature with which he had laid aſleep Balſora.

17. It is the cuſtom among the Perſians, to convey in a private manner the bodies of all the royal family a little after their death, into the black palace; which is the repoſitory of all who are deſcended from the Caliphs, or any way allied to them. The chief phyſician is always governor of the black palace; it being his office to embalm and preſerve the holy family after they are dead, as well as to take care of them while they are yet living.

18. The black palace is ſo called from the colour of the building, which is all of the fineſt poliſhed black marble. There are always burning in it five thouſand everlaſting lamps. It has alſo a hundred folding doors of ebony, which are each of them watched day and night by a hundred negroes, who are to take care that no body enters beſides the governor.

19. Helim, after having conveyed the body of his daughter into this repoſitory, and at the appointed time received her out of the ſleep into which ſhe was fallen, took care ſome time after to bring that of Abdallah into the ſame place. Balſora watched over him till ſuch time as the doſe he had taken loſt its effect. Abdallah was not acquainted with Helim's deſign when he gave him this ſleepy potion.

20. It is impoſſible to deſcribe the ſurpriſe, the joy, the tranſport he was in at his firſt awaking. He fancied himſelf in the retirement of the bleſt, and that the ſpirit of his dear Balſora, who he thought was juſt gone before him, was the firſt who came to congratulate his arrival. She ſoon informed him of the place he was in, which, notwithſtanding all its horrors, appeared to him more ſweet than the bower of Mahomet, in the company of his Balſora.

21. Helim, who was ſuppoſed to be taken up in the embalming of the bodies, viſited the place very frequently. His greateſt perplexity was how to get the lovers out of it, the gates being watched in ſuch a manner as I have before related. This conſideration did not a little diſturb the two interred lovers.

22. At

22. At length Helim bethought himſelf, that the firſt day of the full moon of the month Tizpa was near at hand. Now it is a received tradition among the Perſians, that the ſouls of thoſe of the Royal family, who are in a ſtate of bliſs, do, on the firſt full moon after their deceaſe, paſs through the eaſtern gate of the black palace, which is therefore called the gate of paradiſe, in order to take their flight for that happy place.

23. Helim, therefore having made due preparation for this night, dreſſed each of the lovers in a robe of azure ſilk, wrought in the fineſt looms of Perſia, with a long train of linen whiter than ſnow, that floated on the ground behind them. Upon Abdallah's head he fixed a wreath of the greeneſt myrtle, and on Balſora's a garland of the freſheſt roſes. Their garments were ſcented with the richeſt perfumes of Arabia.

24. Having thus prepared every thing, the full moon was no ſooner up, and ſhining in all its brightneſs, but he privately opened the gate of paradiſe, and ſhut it after the ſame manner, as ſoon as they had paſſed through it.

25. The band of negroes who were poſted at a little diſtance from the gate, ſeeing two ſuch beautiful apparitions, that ſhewed themſelves to advantage by the light of the full moon, and being raviſhed with the odour that flowed from their garments, immediately concluded them to be the ghoſts of the two perſons lately deceaſed.

26. They fell upon their faces as they paſſed through the midſt of them, and continued proſtrate on the earth until ſuch time as they were out of ſight. They reported the next day what they had ſeen, but this was looked upon by the king himſelf, and moſt others, as the compliment that was uſually paid to any of the deceaſed of his family.

27. Helim had placed two of his own mules at about a mile's diſtance from the black temple, on the ſpot which they had agreed upon for their rendezvous. Here he met them, and conducted them to one of his own houſes, which was ſituated on mount Khacan.

28. The air of this mountain was ſo very healthful, that Helim had formerly tranſported the king thither, in

order to recover him out of a long fit of ſickneſs, which ſucceeded ſo well, that the king made him a preſent of the whole mountain, with a beautiful houſe and garden that were on the top of it.

29. In this retirement lived Abdallah and Balſora. They were both ſo ſtraught with all kinds of knowledge, and poſſeſt with ſo conſtant and mutual a paſſion for each other, that their ſolitude never lay heavy on them.

30. Abdallah applied himſelf to thoſe arts which were agreable to his manner of living, and the ſituation of the place; inſomuch that in a few years he converted the whole mountain into a kind of garden, and covered every part of it with plantations or ſpots of flowers. Helim was too good a father to let him want any thing that might conduce to make his retirement pleaſant.

31. In about ten years after their abode in this place, the old king died, and was ſucceeded by his ſon Ibrahim, who, upon the ſuppoſed death of his brother, had been called to court, and entertained there as heir to the Perſian empire. Though he was ſome years inconſolable for the death of his brother, Helim durſt not truſt him with the ſecret, which he knew would have fatal conſequences, ſhould it by any means come to the knowledge of the old king.

32. Ibrahim was no ſooner mounted to the throne, but Helim ſought after a proper opportunity of making a diſcovery to him, which he knew would be very agreeable to ſo good natured and generous a prince. It ſo happened, that before Helim found ſuch an opportunity as he deſired, the new king Ibrahim, having been ſeparated from his company in a chaſe, and almoſt fainting with heat and thirſt, ſaw himſelf at the foot of mount Khacan. He immediately aſcended the hill, and coming to Helim's houſe, demanded ſome refreſhments.

33. Helim was very luckily there at that time; and after having ſet before the king the choiceſt of wines and fruits, finding him wonderfully pleaſed with ſo ſeaſonable a treat, told him that the beſt part of his entertainment was to come. Upon which he opened to him the whole

hiſtory

hiſtory of what had paſſed. The king was at once aſtoniſhed and tranſported at ſo ſtrange a relation, and ſeeing his brother enter the room with Balſora in his hand, he leaped off from the ſofa on which he ſat, and cried out, 'It is he! it is my Abdallah!' Having ſaid this, he fell upon his neck, and wept.

34. The whole company, for ſome time, remained ſilent, and ſhedding tears of joy. The king at length having kindly reproached Helim for depriving him ſo long of ſuch a brother, embraced Balſora with the greateſt tenderneſs, and told her that ſhe ſhould now be a queen indeed, for that he would immediately make his brother king of all the conquered nations on the other ſide the Tigris.

35. He eaſily diſcovered in the eyes of our two lovers, that inſtead of being tranſported with the offer, they preferred their preſent retirement to empire. At their requeſt, therefore, he changed his intentions, and made them a preſent of all the open country as far as they could ſee from the top of mount Khacan.

36. Abdallah continuing to extend his former improvements, beautified this whole proſpect with groves and fountains, gardens and ſeats of pleaſure, until it became the moſt delicious ſpot of ground within the empire, and is therefore called the Garden of Perſia.

37. This Caliph, Ibrahim, after a long and happy reign, died without children, and was ſucceeded by Abdallah, a ſon of Abdallah and Balſora. This was that king Abdallah, who afterwards fixed the imperial reſidence upon mount Khacan, which continues at this time to be the favourite palace of the Perſian empire.

## *On Raſhneſs and Cowardice.*

RAMBLER, No. 25.

1. THERE are ſome vices and errors which though often fatal to thoſe in whom they are found, have yet, by the univerſal conſent of mankind, been conſidered

ſidered as entitled to ſome degree of reſpect, or have, at leaſt, been exempted from contemptuous infamy, and condemned by the ſevereſt moraliſts with pity rather than deteſtation.

2. A conſtant and invariable example of this general partiality will be found in the different regard which has always been ſhewn to raſhneſs and cowardice; two vices, of which, though they may be conceived equally diſtant from the middle point, where true fortitude is placed, and may equally injure any public or private intereſt, yet the one is never mentioned without ſome kind of veneration, and the other always conſidered as a topic of unlimited and licentious cenſure, on which all the virulence of reproach may be lawfully exerted.

3. The ſame diſtinction is made, by the common ſuffrage, between profuſion and avarice, and perhaps between many other oppoſite vices; and, as I have found reaſon to pay great regard to the voice of the people, in caſes where knowledge has been forced upon them by experience, without long deductions or deep reſearches, I am inclined to believe that this diſtribution of reſpect is not without ſome agreement with the nature of things; and that in the faults, which are thus inveſted with extraordinary privileges, there are generally ſome latent principles of merit, ſome poſſibilities of future virtue, which may, by degrees, break from obſtruction, and by time and opportunity be brought into act.

4. It may be laid down as an axiom, that it is more eaſy to take away ſuperfluities than to ſupply defects; and therefore, he that is culpable, becauſe he has paſſed the middle point of virtue, is always accounted a fairer object of hope, than he who fails by falling ſhort. The one has all that perfection requires, and more, but the exceſs may be eaſily retrenched; the other wants the qualities requiſite to excellence, and who can tell how he ſhall obtain them?

5. We are certain that the horſe may be taught to keep pace with his fellows, whoſe fault is that he leaves them behind. We know that a few ſtrokes of the axe will lop

lop a cedar; but what arts of cultivation can elevate a ſhrub?

6. To walk with circumſpection and ſteadineſs in the right path, at an equal diſtance between the extremes of error, ought to be the conſtant endeavour of every reaſonable being; nor can I think thoſe teachers of moral wiſdom much to be honoured as benefactors to mankind, who are always enlarging upon the difficulty of our duties, and providing rather excuſes for vice, than incentives to virtue.

7. But, ſince to moſt it will happen often, and to all ſometimes, that there will be a deviation towards one ſide or the other, we ought always to employ our vigilance, with moſt attention, on that enemy, from which there is the greateſt danger, and to ſtray, if we muſt ſtray, towards thoſe parts from whence we may quickly and eaſily return.

8. Among other oppoſite qualities of the mind, which may become dangerous, though in different degrees, I have often had occaſion to conſider the contrary effects of preſumption and deſpondency; of heady confidence, which promiſes a victory without conteſt, and heartleſs puſillanimity, which ſhrinks back from the thought of great undertakings, confounds difficulty with impoſſibility, and conſiders all advancement towards any new attainment as irreverſibly prohibited.

9. Preſumption will be eaſily corrected. Every experiment will teach caution, and miſcarriages will hourly ſhew, that attempts are not always rewarded with ſucceſs. The moſt precipitate ardour will, in time, be taught the neceſſity of methodical gradation, and preparatory meaſures; and the moſt daring confidence be convinced that neither merit, nor abilities, can command events.

10. It is the advantage of vehemence and activity, that they are always haſtening to their own reformation; becauſe they incite us to try whether our expectations are well grounded, and therefore detect the deceits which they are apt to occaſion. But timidity is a diſeaſe of the mind more obſtinate and fatal; for a man once perſuaded, that any impediment is inſuperable, has given it, with reſpect

to

to himſelf, that ſtrength and weight which it had not before.

11. He can ſcarcely ſtrive with vigour and perſeverance, when he has no hope of gaining the victory; and ſince he never will try his ſtrength, can never diſcover the unreaſonableneſs of his fears.

12. There is often to be found in men devoted to literature, a kind of intellectual cowardice, which whoever converſes much among them, may obſerve frequently to depreſs the alacrity of enterprize, and, by conſequence, to retard the improvement of ſcience.

13. They have annexed to every ſpecies of knowledge, ſome chimerical character of terror and inhibition, which they tranſmit, without much reflection, from one to another; they firſt fright themſelves, and then propagate the panic to their ſcholars and acquaintance.

14. One ſtudy is inconſiſtent with a lively imagination, another with a ſolid judgment; one is improper in the early parts of life, another requires ſo much time, that it is not to be attempted at an advanced age; one is dry and contracts the ſentiments, another is diffuſe and over-burdens the memory; one is inſufferable to taſte and delicacy, and another wears out life in the ſtudy of words, and is uſeleſs to a wiſe man, who deſires only the knowledge of things.

15. But of all the bugbears by which the *infantes barbati*, boys both young and old, have been hitherto frighted from digreſſing into new tracts of learning, none has been more miſchievouſly efficacious than an opinion that every kind of knowledge requires a peculiar genius, or mental conſtitution, framed for the reception of ſome ideas, and the excluſion of others; and that to him whoſe genius is not adapted to the ſtudy which he proſecutes, all labour ſhall be vain and fruitleſs, vain as an endeavour to mingle oil and water, or, in the language of chemiſtry, to amalgamate bodies of heterogeneous principles.

16. This opinion we may reaſonably ſuſpect to have been propagated, by vanity, beyond the truth. It is natural for thoſe who have raiſed a reputation by any ſcience, to exalt themſelves as endowed by heaven with peculiar

powers,

powers, or marked out by an extraordinary deſignation for their profeſſion; and to fright competitors away by repreſenting the difficulties with which they muſt contend, and the neceſſity of qualities which are ſuppoſed to be not generally conferred, and which no man can know, but by experience, whether he enjoys.

17. To this diſcouragement it may be poſſibly anſwered, that ſince a genius, whatever it be, is like fire in the flint, only to be produced by colliſion with a proper ſubject, it is the buſineſs of every man to try whether his faculties may not happily co-operate with his deſires; and ſince they whoſe proficiency he admires, knew their own force only by the event, he needs but engage in the ſame undertaking, with equal ſpirit, and may reaſonably hope for equal ſucceſs.

18. There is another ſpecies of falſe intelligence, given by thoſe who profeſs to ſhew the way to the ſummit of knowledge, of equal tendency to depreſs the mind with falſe diſtruſt of itſelf, and weaken it by needleſs ſolicitude and dejection. When a ſcholar whom they deſire to animate, conſults them at his entrance on ſome new ſtudy, it is common to make flattering repreſentations of its pleaſantneſs and facility.

19. Thus they generally attain one of the two ends almoſt equally deſirable; they either incite his induſtry by elevating his hopes, or produce a high opinion of their own abilities, ſince they are ſuppoſed to relate only what they have found, and to have proceeded with no leſs eaſe than they have promiſed to their followers.

20. The ſtudent, inflamed by this encouragement, ſets forward in the new path, and proceeds a few ſteps with great alacrity; but he ſoon finds aſperities and intricacies of which he has not been forewarned, and imagining that none ever were ſo entangled or fatigued before him, ſinks ſuddenly into deſpair, and deſiſts as from an expedition in which fate oppoſes him. Thus his terrors are multiplied by his hopes, and he is defeated without reſiſtance, becauſe he had no expectation of an enemy.

21. Of theſe treacherous inſtructors, the one deſtroys induſtry, by declaring that induſtry is vain, the other by

repreſenting it as needleſs; the one cuts away the root of hope, the other raiſes it only to be blaſted. The one confines his pupil to the ſhore, by telling him that his wreck is certain; the other ſends him to ſea, without preparing him for tempeſts.

22. Falſe hopes and falſe terrors are equally to be avoided. Every man who propoſes to grow eminent by learning, ſhould carry in his mind, at once, the difficulty of excellence, and the force of induſtry; and remember that fame is not conferred but as the recompence of labour, and that labour, vigorouſly continued, has not often failed of its reward.

## *Fortitude founded upon the Fear of God.*

GUARDIAN, No. 177.

1. LOoking over the late edition of Monſieur Boileau's works, I was very much pleaſed with the article which he has added to his notes on the tranſlation of Longinus. He there tells us, that the ſublime in writing riſes either from the nobleneſs of the thought, the magnificence of the words, or the harmonious and lively turn of the phraſe, and that the perfect ſublime riſes from all theſe three in conjunction together. He produces an inſtance of this perfect ſublime in four verſes from the Athalia of Monſieur Racine.

2. When Abner, one of the chief officers of the court, repreſents to Joad the high-prieſt, that the queen was incenſed againſt him, the high-prieſt, not in the leaſt terrified at the news, returns this anſwer:

*Celui qui met un frein à la fureur des flots,*
*Sçait auſſi des méchans arrêter les complots:*
*Soumis avec reſpect à ſa volonté ſainte,*
*Je crains Dieu, cher Abner, & n'ai point d'autre crainte.*

3. 'He

3. 'He who ruleth the raging of the ſea, knows alſo how to check the deſigns of the ungodly. I ſubmit myſelf with reverence to his holy will. O Abner, I fear my God, and I fear none but him.' Such a thought gives no leſs a ſolemnity to human nature, than it does to good writing.

4. This religious fear, when it is produced by juſt apprehenſions of a divine power, naturally overlooks all human greatneſs that ſtands in competition with it, and extinguiſhes every other terror that can ſettle itſelf in the heart of a man; it leſſens and contracts the figure of the moſt exalted perſon: it diſarms the tyrant and executioner, and repreſents to our minds the moſt enraged and the moſt powerful as altogether harmleſs and impotent.

5. There is no true fortitude which is not founded upon this fear, as there is no other principle of ſo ſettled and fixed a nature. Courage that grows from conſtitution very often forſakes a man when he has occaſion for it; and when it is only a kind of inſtinct in the ſoul, breaks out on all occaſions without judgment or diſcretion. That courage which proceeds from the ſenſe of our duty, and from the fear of offending him that made us, acts always in an uniform manner, and according to the dictates of right reaſon.

6. What can the man fear, who takes care in all his actions to pleaſe a Being that is omnipotent? A Being who is able to cruſh all his adverſaries? A Being that can divert any misfortune from befalling him, or turn any ſuch misfortune to his advantage? The perſon who lives with this conſtant and habitual regard to the great ſuperintendant of the world, is indeed ſure that no real evil can come into his lot.

7. Bleſſings may appear under the ſhape of pains, loſſes, and diſappointments, but let him have patience, and he will ſee them in their proper figures. Dangers may threaten him, but he may reſt ſatisfied that they will either not reach him, or that, if they do, they will be the inſtruments of good to him. In ſhort, he may look upon all croſſes and accidents, ſufferings and afflictions, as means which are made uſe of to bring him to happineſs.

8. This

8. This is even the worſt of that man's condition whoſe mind is poſſeſſed with the habitual fear of which I am now ſpeaking. But it very often happens, that thoſe which appear evils in our own eyes, appear alſo as ſuch to him who has human nature under his care, in which caſe they are certainly averted from the perſon who has made himſelf, by this virtue, an object of divine favour.

9. Hiſtories are full of inſtances of this nature, where men of virtue have had extraordinary eſcapes out of ſuch dangers as have encloſed them, and which have ſeemed inevitable.

10. There is no example of this kind in pagan hiſtory which more pleaſes me than that which is recorded in the life of Timoleon. This extraordinary man was famous for referring all his ſucceſſes to Providence. Cornelius Nepos acquaints us that he had in his houſe a private chapel in which he uſed to pay his devotions to the goddeſs who repreſented Providence among the heathens. I think no man was ever more diſtinguiſhed by the Deity, whom he blindly worſhipped, than the great perſon I am ſpeaking of, in ſeveral occurrences of his life, but particularly in the following one which I ſhall relate out of Plutarch.

11. Three perſons had entered into a conſpiracy to aſſaſſinate Timoleon as he was offering up his devotions in a certain temple. In order to it they took their ſeveral ſtands in the moſt convenient places for their purpoſe. As they were waiting for an opportunity to put their deſign in execution, a ſtranger having obſerved one of the conſpirators fell upon him and ſlew him. Upon which the other two, thinking their plot had been diſcovered, threw themſelves at Timoleon's feet, and confeſſed the whole matter.

12. This ſtranger, upon examination, was found to have underſtood nothing of the intended aſſaſſination, but having ſeveral years before had a brother killed by the conſpirator, whom he here put to death, and having till now ſought in vain for an opportunity of revenge, he chanced to meet the murderer in the temple, who had planted himſelf there for the above mentioned purpoſe.

13. Plutarch

13. Plutarch cannot forbear, on this occaſion, ſpeaking with a kind of rapture on the ſchemes of Providence, which, in this particular, had ſo contrived it, that the ſtranger ſhould, for ſo great ſpace of time, be debarred the means of doing juſtice to his brother, till, by the ſame blow that revenged the death of one innocent man, he preſerved the life of another.

14. For my own part, I cannot wonder that a man of Timoleon's religion ſhould have this intrepidity and firmneſs of mind, or that he ſhould be diſtinguiſhed by ſuch a deliverance as I have here related.

## *The Folly of youthful Extravagance.*

RAMBLER, No. 26.

1. IT is uſual for men, engaged in the ſame purſuits, to be inquiſitive after the conduct and fortune of each other; and, therefore, I ſuppoſe it will not be unpleaſing to you, to read an account of the various changes which have appeared in part of a life devoted to literature. My narrative will not exhibit any great variety of events, or extraordinary revolutions; but may perhaps be not leſs uſeful, becauſe I ſhall relate nothing which is not likely to happen to a thouſand others.

2. I was born heir to a very ſmall fortune, and left by my father, whom I cannot remember, to the care of an uncle. He having no children, always treated me as his ſon, and finding in me thoſe qualities which old men eaſily diſcover in ſprightly children when they happen to love them, declared that a genius like mine ſhould never be loſt for want of cultivation.

3. He therefore placed me for the uſual time at a great ſchool, and then ſent me to the univerſity, with a larger allowance than my own patrimony would have afforded, that I might not keep mean company, but learn to become my dignity when I ſhould be made Lord Chancellor, which

which he often lamented that the increaſe of his infirmities was very likely to preclude him from ſeeing.

4. This exuberance of money diſplayed itſelf in gaiety of appearance, and wantonneſs of expence, and introduced me to the acquaintance of thoſe whom the ſame ſuperfluity of fortune betrayed to the ſame licence and oſtentation: young heirs, who pleaſed themſelves with a remark very frequently in their mouths, that though they were ſent by their fathers to the univerſity, they were not under the neceſſity of living by their learning.

5. Among men of this claſs I eaſily obtained the reputation of a great genius, and was perſuaded that, with ſuch livelineſs of imagination, and delicacy of ſentiment, I ſhould never be able to ſubmit to the drudgery of the law.

6. I therefore gave myſelf wholly to the more airy and elegant parts of learning, and was often ſo much elated with my ſuperiority to the youths with which whom I converſed, that I began to liſten, with great attention, to thoſe who recommended to me a wider and more conſpicuous theatre; and was particularly touched with an obſervation made by one of my friends, that it was not by lingering in the univerſity that Prior became ambaſſador, or Addiſon ſecretary of ſtate.

7. This deſire was hourly increaſed by the ſolicitation of my companions, who removing one by one to London, as the caprice of their relations allowed them, or the legal diſmiſſion from the hands of their guardians put it in their power, never failed to ſend an account of the beauty and felicity of the new world, and to remonſtrate how much was loſt by every hour's continuance in a place of retirement and conſtraint.

8. My uncle in the mean time frequently harraſſed me with monitory letters, which I ſometimes neglected to open for a week after I received them, and generally read in a tavern with ſuch comments as might ſhew how much I was ſuperior to inſtruction or advice. I could not but wonder, how a man confined to the country, and unacquainted with the preſent ſyſtem of things, ſhould imagine himſelf qualified to inſtruct a riſing genius, born to give

give laws to the age, refine its taſte, and multiply its pleaſures.

9. The poſtman, however, ſtill continued to bring me new remonſtrances; for my uncle was very little depreſſed by the ridicule and reproach which he never heard. But men of parts have quick reſentments; it was impoſſible to bear his uſurpations for ever; and I reſolved, once for all, to make him an example to thoſe who imagine themſelves wiſe becauſe they are old, and to teach young men, who are too tame under repreſentation, in what manner grey-bearded inſolence ought to be treated.

10. I therefore one evening took my pen in hand, and after having animated myſelf with a catch, wrote a general anſwer to all his precepts, with ſuch vivacity of turn, ſuch elegance of irony, and ſuch aſperity of ſarcaſm, that I convulſed a large company with univerſal laughter, diſturbed the neighbourhood with vociferations of applauſe, and five days afterwards was anſwered, that I muſt be content to live upon my own eſtate.

11. This contraction of my income gave me no diſturbance, for a genius like mine was out of the reach of want. I had friends that would be proud to open their purſes at my call, and proſpects of ſuch advancement as would ſoon reconcile my uncle, whom, upon mature deliberation, I reſolved to receive into favour, without inſiſting on any acknowledgment of his offence, when the ſplendor of my condition ſhould induce him to wiſh for my countenance.

12. I therefore went up to London, before I had ſhewn the alteration of my condition, by any abatement of my way of living, and was received by all my academical acquaintance with triumph and congratulation. I was immediately introduced among the wits and men of ſpirit; and, in a ſhort time, had diveſted myſelf of all my ſcholar's gravity, and obtained the reputation of a pretty fellow.

13. You will eaſily believe that I had no great knowledge of the world; yet I had been hindered, by the general diſinclination every man feels to confeſs poverty, from telling to any one the reſolution of my uncle, and ſome time ſubſiſted upon the ſtock of money wh ch I had brought

brought with me, and contributed my ſhare as before to all our entertainments. But my pocket was ſoon emptied, and I was obliged to aſk my friends for a ſmall ſum.

14. This was a favour, which we had often reciprocally received from one another; they ſuppoſed my wants only accidental, and therefore willingly ſupplied them. In a ſhort time, I found a neceſſity of aſking again, and was again treated with the ſame civility; but the third time they began to wonder what that old rogue my uncle could mean by ſending a gentleman to town without money; and when they gave me what I aſked for, adviſed me to ſtipulate for more regular remittances.

15. This ſomewhat diſturbed my dream of conſtant affluence, but I was three days after completely awaked; for entering the tavern, where we met every evening, I found the waiters remitted their complaiſance, and inſtead of contending to light me up ſtairs, ſuffered me to wait for ſome minutes by the bar.

16. When I came to my company, I found them unuſually grave and formal, and one of them took a hint to turn the converſation upon the miſconduct of young men, and enlarged upon the folly of frequenting the company of men of fortune, without being able to ſupport the expence; an obſervation which the reſt contributed either to enforce by repetition, or to illuſtrate by examples. Only one of them tried to divert the diſcourſe, and endeavoured to direct my attention to remote queſtions, and common topics.

17. A man guilty of poverty eaſily believes himſelf ſuſpected. I went, however, next morning to breakfaſt with him who appeared ignorant of the drift of the converſation, and by a ſeries of enquiries, drawing ſtill nearer to the point, prevailed on him, not, perhaps, much againſt his will, to inform me, that Mr. Daſh, whoſe father was a wealthy attorney, near my native place, had the morning before received an account of my uncle's reſentment, and communicated his intelligence with the utmoſt induſtry of groveling inſolence.

18. It

18. It was now no longer practicable to conſort with my former friends, unleſs I would be content to be uſed as an inferior gueſt, who was to pay for his wine by mirth and flattery; a character, which, if I could not eſcape it, I reſolved to endure only among thoſe who had never known me in the pride of plenty.

19. I changed my lodgings, and frequented the coffee-houſes in a different region of the town; where I was very quickly diſtinguiſhed by ſeveral young gentlemen of high birth, and large eſtates, and began again to amuſe my imagination with hopes of preferment, though not quite ſo confidently as when I had leſs experience.

20. The firſt great conqueſt which this new ſcene enabled me to gain over myſelf was, when I ſubmitted to confeſs to a party, who invited me to an expenſive diverſion, that my revenues were not equal to ſuch golden pleaſures; they would not ſuffer me, however, to ſtay behind, and with great reluctance I yielded to be treated. I took that opportunity of recommending myſelf to ſome office, or employment, which they unanimouſly promiſed to procure me by their joint intereſt.

21. I had now entered into a ſtate of dependence, and had hopes, or fears, from almoſt every man I ſaw. If it be unhappy to have one patron, what is his miſery who has ſo many? I was obliged to comply with a thouſand caprices, to concur in a thouſand follies, and to countenance a thouſand errors. I endured innumerable mortifications, if not from cruelty, at leaſt from negligence, which will creep in upon the kindeſt and moſt delicate minds, when they converſe without the mutual awe of equal condition.

22. I found the ſpirit and vigour of liberty every moment ſinking in me, and a ſervile fear of diſpleaſing, ſtealing by degrees upon all my behaviour, till no word, or look, or action, was my own. As the ſolicitude to pleaſe increaſed, the power of pleaſing grew leſs, and I was always clouded with diffidence where it was moſt my intereſt and wiſh to ſhine.

23. My patrons, conſidering me as belonging to the community, and, therefore, not the charge of any parti-

cular perſon, made no ſcruple of neglecting any opportunity of promoting me, which every one thought more properly the buſineſs of another. An account of my expectations and diſappointments, and the ſucceeding viciſſitudes of my life, I ſhall give you in my following letter, which will be, I hope, of uſe to ſhew how ill he forms his ſchemes, who expects happineſs without freedom.

I am, &c.

## *The Miſery of depending upon the Great.*

RAMBLER, No. 27.

1. AS it is natural for every man to think himſelf of importance, your knowledge of the world will incline you to forgive me, if I imagine your curioſity ſo much excited by the former part of my narration, as to make you deſire that I ſhould proceed without any unneceſſary arts of connection. I ſhall, therefore, not keep you longer in ſuch ſuſpenſe, as perhaps my performance may not compenſate.

2. In the gay company with which I was now united, I found thoſe allurements and delights, which the friendſhip of young men always affords; there was that openneſs which naturally produced confidence, that affability which, in ſome meaſure, ſoftened dependence, and that ardour of profeſſion which incited hope.

3. When our hearts were dilated with merriment, promiſes were poured out with unlimited profuſion, and life and fortune were but a ſcanty ſacrifice to friendſhip; but when the hour came, at which any effort was to be made, I had generally the vexation to find that my intereſt weighed nothing againſt the ſlighteſt amuſement, and that every petty avocation was found a ſufficient plea for continuing me in uncertainty and want.

4. Their kindneſs was indeed ſincere, when they promiſed they had no intention to deceive; but the ſame

juvenile

juvenile warmth which kindled their benevolence, gave force in the ſame proportion to every other paſſion, and I was forgotten as ſoon as any new pleaſure ſeized on their attention.

5. Vagrio told me one evening, that all my perplexities ſhould be ſoon at an end, and deſired me from that inſtant to throw upon him all care of my fortune, for a poſt of conſiderable value was that day become vacant, and he knew his intereſt ſufficient to procure it in the morning. He deſired me to call on him early, that he might be dreſſed ſoon enough to wait on the miniſter before any other application ſhould be made.

6. I came as he appointed, with all the flame of gratitude, and was told by his ſervant, that having found at his lodgings, when he came home, an acquaintance who was going to travel, he had been perſuaded to accompany him to Dover, and that they had taken poſt horſes two hours before day.

7. I was once very near to preferment, by the kindneſs of Charinus, who, at my requeſt, went to beg a place, which he thought me likely to fill with great reputation, and in which I ſhould have many oppoſtunities of promoting his intereſt in return; and he pleaſed himſelf with imagining the mutual benefits that we ſhould confer, and the advances that we ſhould make by our united ſtrength.

8. Away therefore he went, equally warm with friendſhip and ambition, and left me to prepare acknowledgments againſt his return. At length he came back, and told me that he had met in his way a party going to breakfaſt in the country, that the ladies importuned him too much to be refuſed, and that having paſſed the morning with them, he was come back to dreſs himſelf for a ball, to which he was invited for the evening.

9. I have ſuffered ſeveral diſappointments from taylors and perriwig-makers, who, by neglecting to perform their work, withheld my patrons from court; and once failed of an eſtabliſhment for life by the delay of a ſervant, ſent to a neighbouring ſhop to repleniſh a ſnuff-box.

10. At last I thought my solitude at an end, for an office fell into the gift of Hippodamus's father, who being then in the country, could not very speedily fill it, and whose fondness would not have suffered him to refuse his son a less reasonable request. Hippodamus therefore set forward with great expedition, and I expected every hour an account of his success.

11. A long time I waited without any intelligence, but at last received a letter from Newmarket, by which I was informed, that the races were begun, and I knew the vehemence of his passions too well to imagine that he could refuse himself his favourite amusement.

12. You will not wonder that I was at last weary of the patronage of young men, especially as I found them not generally to promise much greater fidelity as they advanced in life; for I observed that what they gained in steadiness they lost in benevolence, and grew colder to my interest as they became more diligent to promote their own.

13. I was convinced that their liberality was only profuseness, that, as chance directed, they were equally generous to vice and virtue, that they were warm, but because they were thoughtless, and counted the support of a friend only amongst other gratifications of passion.

14. My resolution was now to ingratiate myself with men whose reputation was established, whose high stations enabled them to prefer me, and whose age exempted them from sudden changes of inclination. I was considered as a man of parts, and therefore easily found admission to the table of Hilarius, the celebrated orator, renowned equally for the extent of his knowledge, the elegance of his diction, and the acuteness of his wit.

15. Hilarius received me with an appearance of great satisfaction, produced to me all his friends, and directed to me that part of his discourse in which he most endeavoured to display his imagination. I had now learned my own interest enough to supply him with opportunities for smart remarks and gay sallies, which I never failed to echo and applaud.

16. Thus

16. Thus I was gaining every hour on his affections, till unfortunately, when the aſſembly was more ſplendid than uſual, his deſire of admiration prompted him to turn his raillery upon me. I bore it for ſome time with great ſubmiſſion, and ſucceſs encouraged him to redouble his attacks; at laſt my vanity prevailed over my prudence; I retorted his irony with ſuch ſpirit, that Hilarius, unaccuſtomed to reſiſtance, was diſconcerted, and ſoon found means of convincing me, that his purpoſe was not to encourage a rival, but to foſter a paraſite.

17. I was then taken into the familiarity of Argutio, a nobleman eminent for judgment and criticiſm. He had contributed to my reputation, by the praiſes which he had often beſtowed upon my writings, in which he owned that there were proofs of a genius that might riſe to high degrees of excellence, when time, or information, had reduced its exuberance.

18. He therefore required me to conſult him before the publication of any new performance, and commonly propoſed innumerable alterations, without ſufficient attention to the general deſign, or regard to my form of ſtyle, and mode of imagination,

19. But theſe corrections he never failed to preſs as indiſpenſably neceſſary, and thought the leaſt delay of compliance an act of rebellion. The pride of an author made this treatment inſufferable, and I thought any tyranny eaſier to be borne than that which took from me the uſe of my underſtanding.

20. My next patron was Eutyches the ſtateſman, who was wholly engaged in public affairs, and ſeemed to have no ambition but to be powerful and rich. I found his favour more permanent than that of the others, for there was a certain price at which it might be bought; he allowed nothing to humour or to affection, but was always ready to pay liberally for the ſervice he required.

21. His demands were, indeed, very often ſuch as virtue could not eaſily conſent to gratify; but virtue is not to be conſulted when men are to raiſe their fortunes by the favour of the great. His meaſures were cenſured; I wrote in his defence, and was recompenſed with a place of

which the profits were never received by me without the pangs of remembering that they were the reward of wickedneſs; a reward which nothing but that neceſſity, which the conſumption of my little eſtate in theſe wild purſuits had brought upon me, hindered me from throwing back in the face of my corruptor.

22. At this time my uncle died without a will, and I became heir to a ſmall fortune. I had reſolution to throw off the ſplendor which reproached me to myſelf, and retire to an humbler ſtate, in which I am now endeavouring to recover the dignity of virtue, and hope to make ſome reparation for my crimes and follies, by informing others, who may be led after the ſame pageants, that they are about to engage in a courſe of life, in which they are to purchaſe, by a thouſand miſeries, the privilege of repentance. I am, &c.

EUBULUS.

## *What it is to ſee the World; the Story of Meliſſa.*

RAMBLER, No. 75.

1. THE diligence with which you endeavour to cultivate the knowledge of nature, manners, and life, will perhaps incline you to pay ſome regard to the obſervations of one who has been taught to know mankind by unwelcome information, and whoſe opinions are the reſult, not of ſolitary conjectures, but of practice and experience.

2. I was born to a large fortune, and bred to the knowledge of thoſe arts which are ſuppoſed to accompliſh the mind, and adorn the perſon of a woman. To theſe attainments, which cuſtom and education almoſt forced upon me, I added ſome voluntary acquiſitions by the uſe of books, and the converſation of that ſpecies of men whom the ladies generally mention with terror and averſion

ſion under the name of ſcholars, but whom I have found a harmleſs and inoffenſive order of beings, not ſo much wiſer than ourſelves, but that they may receive as well as communicate knowledge, and more inclined to degrade their own character by cowardly ſubmiſſion, than to overbear or oppreſs us with their learning or their wit.

3. From theſe men, however, if they are by kind treatment encouraged to talk, ſomething may be gained, which embelliſhed with elegancy, and ſoftened by modeſty, will always add dignity and value to female converſation; and from my acquaintance with the bookiſh part of the world, I derived many principles of judgment and maxims of prudence, by which I was enabled to draw upon myſelf the general regard in every place of concourſe or pleaſure.

4. My opinion was the great rule of approbation, my remarks were remembered by thoſe who deſired the ſecond degree of fame, my mien was ſtudied, my dreſs was imitated, my letters were handed from one family to another, and read by thoſe who copied them as ſent to themſelves, my viſits were ſolicited as honours, and multitudes boaſted of an intimacy with Meliſſa, who had only ſeen me by accident, whoſe familiarity had never proceeded beyond the exchange of a compliment, or return of a courteſy.

5. I ſhall make no ſcruple of confeſſing that I was pleaſed with this univerſal veneration, becauſe I always conſidered it as paid to my intrinſic qualities and inſeparable merit, and very eaſily perſuaded myſelf, that fortune had no part in my ſuperiority.

6. When I looked upon my glaſs I ſaw youth and beauty, with health that might give me reaſon to hope their continuance: when I examined my mind, I found ſome ſtrength of judgment, and fertility of fancy; and was told that every action was grace, and that every accent was perſuaſion.

7. In this manner my life paſſed like a continual triumph amidſt acclamations, and envy, and courtſhip, and careſſes: to pleaſe Meliſſa was the general ambition, and every ſtratagem of artful flattery was practiſed upon me.

To be flattered is grateful, even when we know that our praiſes are not believed by thoſe who pronounce them: for they prove, at leaſt, our power, and ſhew that our favour is valued, ſince it is purchaſed by the meanneſs of falſhood.

8. But, perhaps, the flatterer is not often detected, for an honeſt mind is not apt to ſuſpect, and no one exerts the powers of diſcernment with much vigour when ſelf love favours the deceit.

9. The number of adorers, and the perpetual diſtraction of my thoughts by new ſchemes of pleaſures, prevented me from liſtening to any of thoſe who croud in multitudes to give girls advice, and kept me unmarried and unengaged to my twenty-ſeventh year, when as I was towering in all the pride of unconteſted excellency, with a face yet little impaired, and a mind hourly improving, the failure of a fund, in which my money was placed, reduced me to a frugal competency, which allowed little beyond neatneſs and independence.

10. I bore the diminution of my riches without any outrages of ſorrow, or puſillanimity of dejection. Indeed I did not know how much I had loſt, for having always heard and thought more of my wit and beauty, than of my fortune, it did not ſuddenly enter my imagination, that Meliſſa could ſink beneath her eſtabliſhed rank, while her form and her mind continued the ſame; that ſhe ſhould ceaſe to raiſe admiration but by ceaſing to deſerve it, or feel any ſtroke but from the hand of time.

11. It was in my power to have concealed the loſs, and to have married, by continuing the ſame appearance, with all the credit of my original fortune; but I was not ſo far ſunk in my eſteem, as to ſubmit to the baſeneſs of fraud, or to deſire any other recommendation than ſenſe and virtue.

12. I therefore diſmiſſed my equipage, ſold thoſe ornaments which were become unſuitable to my new condition, and appeared among thoſe with whom I uſed to converſe with leſs glitter, but with equal ſpirit.

13. I found myſelf received at every viſit, with ſorrow beyond what is naturally felt for calamities in which we have

have no part, and was entertained with condolence and conſolation, ſo frequently repeated, that my friends plainly conſulted rather their own gratification, than my relief.

14. Some from that time refuſed my acquaintance, and forebore, without any provocation, to repay my viſits; ſome viſited me, but after a longer interval than uſual, and every return was ſtill with more delay; nor did any of my female acquaintances fail to introduce the mention of my misfortunes, to compare my preſent and former condition, to tell me how much it muſt trouble me to want the ſplendor which I became ſo well; to look at pleaſures, which I had formerly enjoyed, and to ſink to a level with thoſe by whom I had been conſidered as moving in a higher ſphere, and who had hitherto approached me with reverence and ſubmiſſion, which I was now no longer to expect.

15. Obſervations like theſe are commonly nothing better than covert inſults, which ſerve to give vent to the flatulence of pride, but they are now and then imprudently uttered by honeſty and benevolence, and inflict pain where kindneſs is intended; I will, therefore, ſo far maintain my antiquated claim to politeneſs, as to venture the eſtabliſhment of this rule, that no one ought to remind another of misfortunes of which the ſufferer does not complain, and which there are no means propoſed of alleviating.

16. You have no right to excite thoughts which neceſſarily give pain whenever they return, and which perhaps might not have revived but by abſurd and unſeaſonable compaſſion.

17. My endleſs train of lovers immediately withdrew, without raiſing any emotions. The greater part had indeed always profeſſed to court, as it is termed, upon the ſquare, had enquired my fortune, and offered ſettlements; theſe undoubtedly had a right to retire without cenſure, ſince they had openly treated for money, as neceſſary to their happineſs, and who can tell how little they wanted any other portion?

18. I have always thought the clamours of women unreaſonable, who imagine themſelves injured becauſe the men who followed them upon the ſuppoſition of a greater fortune, reject them when they are diſcovered ro have leſs. I have never known any lady, who did not think wealth a title to ſome ſtipulations in her favour; and ſurely what is claimed by the poſſeſſion of money is juſtly forfeited by its loſs.

19. She that has once demanded a ſettlement has allowed the importance of fortune; and when ſhe cannot ſhew pecuniary merit, why ſhould ſhe think her cheapner obliged to purchaſe?

20. My lovers were not all contented with ſilent deſertion. Some of them revenged the neglect which they had formerly endured by wanton and ſuperfluous inſults, and endeavoured to mortify me by paying in my preſence thoſe civilities to other ladies, which were once devoted only to me.

21. But as it had been my rule to treat men according to the rank of their intellect, I had never ſuffered any one to waſte his life in ſuſpenſe who could have employed it to better purpoſe, and had therefore no enemies but coxcombs, whoſe reſentment and reſpect were equally below my conſideration.

22. The only pain which I have felt from degradation, is the loſs of that influence which I have always exerted on the ſide of virtue, in the defence of innocence, and the aſſertion of truth. I now find my opinions ſlighted, my ſentiments criticiſed, and my arguments oppoſed by thoſe that uſed to liſten to me without reply, and ſtruggle to be firſt in expreſſing their conviction.

23. The female diſputants have wholly thrown off my authority, and if I endeavour to enforce my reaſons by an appeal to the ſcholars that happen to be preſent, the wretches are certain to pay their court by ſacrificing me and my ſyſtem to a finer gown, and I am every hour inſulted with contradiction by cowards, who could never find till lately that Meliſſa was liable to error.

24 There are two perſons only whom I cannot charge with having changed their conduct with my change of for-

fortune. One is an old curate, that has paſſed his life in the duties of his profeſſion, with great reputation for his knowledge and piety; the other is a lieutenant of dragoons. The parſon made no difficulty in the heighth of my elevation to check me when I was pert, and inſtruct me when I blundered; and if there is any alteration, he is now more timorous leſt his freedom ſhould be thought rudeneſs.

25. The ſoldier never paid me any particular addreſſes, but very rigidly obſerved all the rules of politeneſs, which he is now ſo far from relaxing, that whenever he ſerves the tea, he obſtinately carries me the firſt diſh, in defiance of the frowns and whiſpers of the table.

26. This, Mr. Rambler, is *to ſee the world.* It is impoſſible for thoſe that have only known affluence and proſperity, to judge rightly of themſelves or others. The rich and the powerful live in a perpetual maſquerade, in which all about them wear borrowed characters; and we only diſcover in what eſtimation we are held, when we can no longer give hopes or fears. I am, &c.

MELISSA.

## *On the Omniſcience and Omnipreſence of the Deity, together with the Immenſity of his Works.*

1. I WAS yeſterday about ſun-ſet walking in the open fields, till the night inſenſibly fell upon me. I at firſt amuſed myſelf with all the richneſs and variety of colours, which appeared in the weſtern parts of heaven: in proportion as they faded away and went out, ſeveral ſtars and planets appeared one after another, till the whole firmament was in a glow. The blueneſs of the æther was exceedingly heightened and enlivened by the ſeaſon of the year, and by the rays of all thoſe luminaries that paſſed through it.

2. The *Galaxy* appeared in its moſt beautiful white. To complete the ſcene, the full moon roſe at length in that clouded majeſty, which *Milton* takes notice of, and opened to the eye a new picture of nature, which was

more finely ſhaded, and diſpoſed among ſofter lights, than that which the ſun had before diſcovered to us.

3. As I was ſurveying the moon walking in her brightneſs, and taking her progreſs among the conſtellations, a thought roſe in me which I believe very often perplexes and diſturbs men of ſerious and contemplative natures. *David* himſelf fell into it in that reflection, *When I conſider the heavens the work of thy fingers, the moon and ſtars which thou haſt ordained; what is man that thou art mindful of him, and the ſon of man that thou regardeſt him!*

4. In the ſame manner when I conſidered that infinite hoſt of ſtars, or, to ſpeak more philoſophically, of ſuns, who were then ſhining upon me, with thoſe innumerable ſets of planets or worlds, which were moving round their reſpective ſuns; when I ſtill enlarged the idea, and ſuppoſed another heaven of ſuns and worlds riſing ſtill above this which he had diſcovered, and theſe ſtill enlightened by a ſuperior firmament of luminaries, which are planted at ſo great a diſtance, that they may appear to the inhabitants of the former as the ſtars do to us; in ſhort, while I purſued this thought, I could not but reflect on that little inſignificant figure which I myſelf bore amidſt the immenſity of God's works.

5. Were the ſun, which enlightens this part of the creation, with all the hoſt of planetary worlds that move about him, utterly extinguiſhed and annihilated, they would not be miſſed, more than a grain of ſand upon the ſea-ſhore. The ſpace they poſſeſs is ſo exceedingly little in compariſon of the whole, that it would ſcarce make a blank in the creation. The chaſm would be imperceptible to an eye, that could take in the whole compaſs of nature, and paſs from one end of the creation to the other; as it is poſſible there may be ſuch a ſenſe in ourſelves hereafter, or in creatures which are at preſent more exalted than ourſelves.

6. We ſee many ſtars by the help of glaſſes, which we do not diſcover with our naked eyes; and the finer our teleſcopes are, the more ſtill are our diſcoveries. *Huygenius* carries his thought ſo far, that he does not think it impoſſible there may be ſtars whoſe light is not yet travelled down to us, ſince their firſt creation. There is no queſtion

queſtion but the univerſe has certain bounds ſet to it; but when we conſider that it is the work of infinite power, prompted by infinite goodneſs, with an infinite ſpace to exert itſelf in, how can our imagination ſet any bounds to it?

7. To return, therefore, to my firſt thought, I could not but look upon myſelf with ſecret horror, as a being that was not worth the ſmalleſt regard of one who had ſo great a work under his care and ſuperintendency. I was afraid of being overlooked amidſt the immenſity of nature, and loſt among that infinite variety of creatures, which in all probability ſwarm through all theſe immeaſurable regions of matter.

In order to recover myſelf from this mortifying thought, I conſidered that it took its riſe from thoſe narrow conceptions, which we are apt to maintain of the divine nature. We ourſelves cannot attend to many different objects at the ſame time. If we are careful to inſpect ſome things, we muſt of courſe neglect others.

8. This imperfection which we obſerve in ourſelves is an imperfection that cleaves in ſome degree to creatures of the higheſt capacities, as they are creatures, that is, beings of finite and limited natures. The preſence of every created being is confined to a certain meaſure of ſpace, and conſequently his obſervation is ſtinted to a certain number of objects. The ſphere in which we move, and act, and underſtand, is of a wider circumference to one creature than another, according as we riſe one above another in the ſcale of exiſtence.

9. But the wideſt of theſe our ſpheres has its circumference. When therefore we reflect on the divine nature, we are ſo uſed and accuſtomed to this imperfection in ourſelves, that we cannot forbear in ſome meaſure aſcribing it to him in whom there is no ſhadow of imperfection.—Our reaſon indeed aſſures that his attributes are infinite, but the poorneſs of our conceptions is ſuch that it cannot forbear ſetting bounds to every thing it contemplates, till our reaſon comes again to our ſuccour, and throws down all thoſe little prejudices which riſe in us unawares, and are natural to the mind of man.

10. We

10. We ſhall therefore utterly extinguiſh this melancholy thought, of our being overlooked by our Maker in the multiplicity of his works, and the infinity of thoſe objects among which he ſeems to be inceſſantly employed, if we conſider, in the firſt place, that he is omnipreſent; and in the ſecond, that he is omniſcient.

If we conſider him in his omnipreſence: his being paſſes through, actuates and ſupports the whole frame of nature. His creation, and every part of it, is full of him.

11. There is nothing he has made, that is either ſo diſtant, ſo little, or ſo inconſiderable, which he does not eſſentially inhabit. His ſubſtance is within the ſubſtance of every being, whether material or immaterial, and as intimately preſent to it, as that being is to itſelf. It would be an imperfection in him, were he able to remove out of one place into another, or to withdraw himſelf from any thing he has created, or from any part of that ſpace which is diffuſed and ſpread abroad to infinity. In ſhort, to ſpeak of him in the language of the old philoſophers, he is a being whoſe centre is every-where, and his circumference no-where.

12. In the ſecond place, he is omniſcient as well as omnipreſent. His omniſcience indeed neceſſarily and naturally flows from his omnipreſence. He cannot but be conſcious of every motion that ariſes in the whole material world, which he thus eſſentially pervades; and of every thought that is ſtirring in the intellectual world, to every part of which he is thus intimately united. Several moraliſts have conſidered the creation as the temple of God, which he has built with his own hands, and which is filled with his preſence.

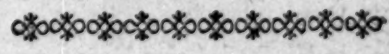
13. Others have conſidered infinite ſpace as the receptacle, or rather the habitation of the Almighty: but the nobleſt and moſt exalted way of conſidering this infinite ſpace is that of Sir *Iſaac Newton*, who calls it the *ſenſorium* of the Godhead. Brutes and men have their *ſenſoriola*, or little *ſenſoriums*, by which they apprehend the preſence and perceive the actions of a few objects that lie contiguous to them. Their knowledge and apprehenſion turn within a very narrow circle. But as God Almighty cannot but

perceive

perceive and know every thing in which he reſides, infinite ſpace gives room to infinite knowledge, and is, as it were, an organ to omniſcience.

14. Were the ſoul ſeparate from the body, and with one glance of thought ſhould ſtart beyond the bounds of the creation; ſhould it for millions of years continue its progreſs through infinite ſpace with the ſame activity, it would ſtill find itſelf within the embraces of its Creator, and encompaſſed round with the immenſity of the Godhead. While we are in the body he is not leſs preſent with us, becauſe he is concealed from us. *Oh that I knew where I might find him!* ſays Job. *Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he does work, but I cannot behold him: he hideth himſelf on the right hand that I cannot ſee him.* In ſhort, reaſon as well as revelation aſſures us, that he cannot be abſent from us, notwithſtanding he is undiſcovered by us.

15. In this conſideration of God Almighty's omnipreſence and omniſcience, every uncomfortable thought vaniſhes. He cannot but regard every thing that has being, eſpecially ſuch of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occaſion: for, as it is impoſſible he ſhould overlook any of his creatures, ſo we may be confident that he regards, with an eye of mercy, thoſe who endeavour to recommend themſelves to his notice, and in unfeigned humility of heart think themſelves unworthy that he ſhould be mindful of them.



## *Motives to Piety and Virtue, drawn from the Omniſcience and Omnipreſence of the Deity.*

SPECTATOR, No. 571.

1. IN your paper of *Friday* the 9th inſtant, you had occaſion to conſider the ubiquity of the Godhead, and

and at the ſame time to ſhew, that as he is preſent to every thing, he cannot but be attentive to every thing, and privy to all the modes and parts of its exiſtence; or, in other words, that his omniſcience and omnipreſence are coexiſtent, and run together through the whole infinitude of ſpace.

2. This conſideration might furniſh us with many incentives to devotion, and motives to morality; but as this ſubject has been handled by ſeveral excellent writers, I ſhall conſider it in a light wherein I have not ſeen it placed by others.

*Firſt*, How diſconſolate is the condition of an intellectual being who is thus preſent with his Maker, but at the ſame time receives no extraordinary benefit or advantage from this his preſence!

3. *Secondly*, How deplorable is the condition of an intellectual being, who feels no other effects from this his preſence, but ſuch as proceed from divine wrath and indignation!

*Thirdly*, How happy is the condition of that intellectual being, who is ſenſible of his Maker's preſence from the ſecret effects of his mercy and loving-kindneſs!

4. *Firſt*, How diſconſolate is the condition of an intellectual being, who is thus preſent with his Maker, but at the ſame time receives no extraordinary benefit or advantage from this his preſence! Every particle of matter is actuated by this Almighty Being which paſſes through it. The heavens and the earth, the ſtars and planets, move and gravitate by virtue of this great principle within them. All the dead parts of nature are invigorated by the preſence of their Creator, and made capable of exerting their reſpective qualities.

5. The ſeveral inſtincts in the brute creation do likewiſe operate and work towards the ſeveral ends which are agreeable to them, by this divine energy. Man only, who does not co-operate with his holy ſpirit, and is unattentive to his preſence, receives none of theſe advantages from it, which are perfective of his nature, and neceſſary to his well-being. The divinity is with him, and in him, and every where about him, but of no advantage to him.

6. I:

6. It is the ſame thing to a man without religion, as if there were no God in the world. It is indeed impoſſible for an infinite Being to remove himſelf from any of his creatures; but though he cannot withdraw his eſſence from us, which would argue an imperfection in him, he can withdraw from us all the joys and conſolations of it. His preſence may perhaps be neceſſary to ſupport us in our exiſtence; but he may leave this our exiſtence to itſelf, with regard to our happineſs or miſery.

7. For, in this ſenſe, he may caſt us away from his preſence, and take his holy ſpirit from us. This ſingle conſideration one would think ſufficient to make us open our hearts to all thoſe infuſions of joy and gladneſs which are ſo near at hand, and ready to be poured in upon us; eſpecially when we conſider, *ſecondly*, the deplorable condition of an intellectual being who feels no other effects from his Maker's preſence, but ſuch as proceed from divine wrath and indignation!

8. We may aſſure ourſelves, that the great Author of Nature will not always be as one, who is indifferent to any of his creatures. Thoſe who will not feel him in his love will be ſure at length to feel him in his diſpleaſure. And how dreadful is the condition of that creature, who is only ſenſible of the being of his Creator by what he ſuffers from him! He is as eſſentially preſent in hell as in heaven; but the inhabitants of thoſe accurſed places behold him only in his wrath, and ſhrink within the flames to conceal themſelves from him. It is not in the power of imagination to conceive the fearful effects of Omnipotence incenſed.

9. But I ſhall only conſider the wretchedneſs of an intellectual being, who, in this life, lies under the diſpleaſure of him, that at all times, and in all places, is intimately united with him. He is able to diſquiet the ſoul, and vex it in all its faculties. He can hinder any of the greateſt comforts of life from refreſhing us, and give an edge to every one of its ſlighteſt calamities.

10. Who then can bear the thought of being an outcaſt from his preſence, that is, from the comforts of it, or of feeling it only in its terrors? How pathetic is that expoſtulation

poſtulation of *Job*, when, for the real trial of his patience, he was made to look upon himſelf in this deplorable condition! *Why haſt thou ſet me as a mark againſt thee, ſo that I am become a burden to myſelf?* But *thirdly*, how happy is the condition of that intellectual being, who is ſenſible of his Maker's preſence from the ſecret effects of his mercy and loving-kindneſs!

11. The bleſſed in heaven behold him face to face, that is, are as ſenſible of his preſence as we are of the preſence of any perſon whom we look upon with our eyes. There is doubtleſs a faculty in ſpirits, by which they apprehend one another, as our ſenſes do material objects; and there is no queſtion but our ſouls, when they are diſembodied, or placed in glorified bodies, will by this faculty, in whatever ſpace they reſide, be always ſenſible of the divine preſence.

12. We who have this veil of fleſh ſtanding between us and the world of ſpirits, muſt be content to know the ſpirit of God is preſent with us, by the effects which he produceth in us. Our outward ſenſes are too groſs to apprehend him; we may however taſte and ſee how gracious he is, by his influence upon our minds, by thoſe virtuous thoughts which he awakens in us, by thoſe ſecret comforts and refreſhments which he conveys into our ſouls, and by thoſe raviſhing joys and inward ſatisfactions which are perpetually ſpringing up, and diffuſing themſelves among all the thoughts of good men.

13. He is lodged in our very eſſence, and is as a ſoul within the ſoul to irradiate its underſtanding, rectify its will, purify its paſſions, and enliven all the powers of man. How happy therefore is an intellectual being, who by prayer and meditation, by virtue and good works, opens this communication between God and his own ſoul! Tho' the whole creation frowns upon him, and all nature looks black about him, he has his light and ſupport within him, that are able to chear his mind, and bear him up in the midſt of all thoſe horrors which encompaſs him.

14. He knows that his helper is at hand, and is always nearer to him than any thing elſe can be, which is capable of annoying or terrifying him. In the midſt of calumny

or

or contempt, he attends to that Being who whiſpers better things within his ſoul, and whom he looks upon as his defender, his glory and the lifter up of his head. In his deepeſt ſolitude and retirement, he knows that he is in company with the greateſt of beings; and perceives within himſelf ſuch real ſenſations of his preſence, as are more delightful than any thing that can be met with in the converſations of his creatures.

15. Even in the hour of death, he conſiders the pains of his diſſolution to be nothing elſe but the breaking down of that partition, which ſtands betwixt his ſoul and the ſight of that Being who is always preſent with him, and is about to manifeſt itſelf to him in fullneſs of joy.

16. If we would be thus happy and thus ſenſible of our Maker's preſence, from the ſecret effects of his mercy and goodneſs, we muſt keep ſuch a watch over all our thoughts, that, in the language of the ſcripture, his ſoul may have pleaſure in us. We muſt take care not to grieve his holy ſpirit, and endeavour to make the meditations of our hearts always acceptable in his ſight, that he may delight thus to reſide and dwell in us.

17. The light of nature could direct *Seneca* to this doctrine, in a very remarkable paſſage among his epiſtles; *Sacer ineſt in nobis ſpiritus, bonorum malorumque cuſtos et obſervator; et quemadmodum nos illum tractamus, ita et ille nos.* 'There is a holy ſpirit reſiding in us, who watches and obſerves both good and evil men, and will treat us after 'the ſame manner that we treat him.' But I ſhall conclude this diſcourſe with thoſe more emphatical words in divine revelation. *If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.*

## *Reflections on the Third Heaven.*

SPECTATOR, No. 580.

1. I Conſidered in my two laſt letters, that awful and tremendous ſubject, the ubiquity or omnipreſence of the Divine Being. I have ſhewn that he is equally pre-

preſent in all places throughout the whole extent of infinite ſpace. This doctrine is ſo agreeable to reaſon, that we meet with it in the writings of the enlightened heathens, as I might ſhew at large, were it not already done by other hands. But though the Deity be thus eſſentially preſent through all the immenſity of ſpace, there is one part of it in which he diſcovers himſelf in a moſt tranſcendent and viſible glory.

2. This is that place which is marked out in ſcripture under the different appellations of *Paradiſe, the third heaven, the throne of God and the habitation of his glory.* It is here where the glorified body of our Saviour reſides, and where all the celeſtial hierarchies, and the innumerable hoſts of angels, are repreſented as perpetually ſurrounding the ſeat of God with hallelujahs and hymns of praiſe. This is that preſence of God which ſome of the divines call his glorious, and others his majeſtic preſence.

3. He is indeed as eſſentially preſent in all other places as in this; but it is here where he reſides in a ſenſible magnificence, and in the midſt of all thoſe ſplendors which can affect the imagination of created beings.

It is very remarkable that this opinion of God Almighty's preſence in heaven, whether diſcovered by the light of nature, or by a general tradition from our firſt parents, prevails among all the nations of the world, whatſoever different notions they entertain of the Godhead.

4. If you look into *Homer*, that is, the moſt antient of the *Greek* writers, you ſee the ſupreme power ſeated in the heavens, and encompaſſed with inferior deities, among whom the muſes are repreſented as ſinging inceſſantly about his throne. Who does not here ſee the main ſtrokes and outlines of this great truth we are ſpeaking of?

5. The ſame doctrine is ſhadowed out in many other heathen authors, though at the ſame time, like ſeveral other revealed truths, daſhed and adulterated with a mixture of fables and human inventions. But to paſs over the notions of the *Greeks* and *Romans*, thoſe more enlightened

enlightened parts of the pagan world, we find there is ſcarce a people among the late diſcovered nations who are not trained up in an opinion that heaven is the habitation of the divinity whom they worſhip.

6. As in *Solomon's* temple there was the *Sanctum Sanctorum*, in which a viſible glory appeared among the figures of the cherubims, and into which none but the high-prieſt himſelf was permitted to enter, after having made an atonement for the ſins of the people; ſo if we conſider this whole creation as one great temple, there is in it the Holy of Holies, into which the high-prieſt of our ſalvation entered, and took his place among angels and archangels, after having made a propitiation for the ſins of mankind.

7. With how much ſkill muſt the throne of God be erected? With what glorious deſigns is that habitation beautified, which is contrived and built by him who inſpired *Hiram* with wiſdom? How great muſt be the majeſty of that place, where the whole art of creation has been employed, and where God has choſen to ſhew himſelf in the moſt magnificent manner? What muſt be the architecture of infinite power under the direction of divine wiſdom? A ſpirit cannot but be tranſported after an ineffable manner with the ſight of thoſe objects, which were made to affect him by that Being who knows the inward frame of a ſoul, and how to pleaſe and raviſh it in all its moſt ſecret powers and faculties.

8. It is to this majeſtic preſence of God, we may apply thoſe beautiful expreſſions in holy writ: *Behold even to the moon, and it ſhineth not; yea the ſtars are not pure in his ſight.* The light of the ſun, and all the glories of the world in which we live, are but as weak and ſickly glimmerings, or rather darkneſs itſelf, in compariſon of thoſe ſplendors which encompaſs the throne of God.

9. As the glory of this place is tranſcendent beyond imagination, ſo probably is the extent of it. There is light behind light, and glory within glory. How far that ſpace may reach, in which God thus appears in perfect majeſty, we cannot poſſibly conceive. Though it is not infinite, it may be indefinite; and though not immeaſurable

measurable in itself, it may be so with regard to any created eye or imagination. If he has made these lower regions of matter so inconceivably wide and magnificent for the habitation of mortal and perishable beings, how great may we suppose the courts of his house to be, where he makes his residence in a more especial manner, and displays himself in the fulness of his glory, among an innumerable company of angels, and spirits of just men made perfect!

10. This is certain that our imaginations cannot be raised too high, when we think on a place where omnipotence and omniscience have so signally exerted themselves, because that they are able to produce a scene infinitely more great and glorious than what we are able to imagine.

11. It is not impossible but at the consummation of all things, these outward apartments of nature, which are now suited to those beings who inhabit them, may be taken in and added to that glorious place of which I am here speaking; and by that means made a proper habitation for beings who are exempt from mortality, and cleared of their imperfections: for so the scripture seems to intimate when it speaks of new heavens and of a new earth, wherein dwelleth righteousness.

12. I have only considered this glorious place with regard to the sight and imagination, though it is highly probable that our other senses may here likewise enjoy their highest gratifications. There is nothing which more ravishes and transports the soul, than harmony; and we have great reason to believe, from the description of this place in holy scripture, that this is one of the entertainments of it.

13. And if the soul of man can be so wonderfully affected with those strains of music, which human art is capable of producing, how much more will it be raised and elevated by those, in which is exerted the whole power of harmony! The senses are faculties of the human soul, though they cannot be employed, during this our vital union, without proper instruments in the body.

14. Why

14. Why therefore ſhould we exclude the ſatisfaction of theſe faculties, which we find by experience are inlets of great pleaſure to the ſoul, from among thoſe entertainments which are to make up our happineſs hereafter? Why ſhould we ſuppoſe that our hearing and ſeeing will not be gratified by thoſe objects which are moſt agreeable to them, and which they cannot meet with in theſe lower regions of nature; objects, *which neither eye hath ſeen, nor ear heard, nor can it enter into the heart of man to conceive?*

15. *I knew a man in Chriſt* (ſays St. Paul, ſpeaking of himſelf) *above fourteen years ago (whether in the body, I cannot tell; or whether out of the body I cannot tell: God knoweth) ſuch a one caught up to the third heaven. And I knew ſuch a man, (whether in the body or out of the body, I cannot tell: God knoweth) how that he was caught up into paradiſe, and heard unſpeakable words, which it is not poſſible for a man to utter.*

16. By this is meant that what he heard was ſo infinitely different from any thing which he had heard in this world, that it was impoſſible to expreſs it in ſuch words as might convey a notion of it to his hearers.

It is very natural for us to take delight in inquiries concerning any foreign country, where we are ſome time or other to make our abode; and as we all hope to be admitted into this glorious place, it is both laudable and uſeful curioſity, to get what information we can of it, while we make uſe of revelation for our guide.

17. When theſe everlaſting doors ſhall be opened to us, we may be ſure that the pleaſures and beauties of this place will infinitely tranſcend our preſent hopes and expectations, and that the glorious appearance of the throne of God will riſe infinitely beyond whatever we are able to conceive of it. We might here entertain ourſelves with many other ſpeculations on this ſubject, from thoſe ſeveral hints which we find of it in the holy ſcriptures; as whether there may not be different manſions and apartments of glory, to beings of different natures; whether, as they excel one another in perfection, they are not admitted nearer to the throne of the Almighty, and enjoy greater manifeſtations of his preſence.

18. Whether

18. Whether there are not ſolemn times and occaſions, when all the multitude of heaven celebrate the preſence of their Maker, in more extraordinary forms of praiſe and adoration; as *Adam*, though he had continued in a ſtate of innocence, would, in the opinion of our divines, have kept holy the *Sabbath-day*, in a more particular manner than any other of the ſeven. Theſe, and the like ſpeculations, we may very innocently indulge, ſo long as we make uſe of them to inſpire us with a deſire of becoming inhabitants of this delightful place.

19. I have in this, and in two foregoing letters, treated on the moſt ſerious ſubject that can employ the mind of man, the omnipreſence of the Deity; a ſubject which, if poſſible, ſhould never depart from our meditations. We have conſidered the Divine Being, as he inhabits infinitude, as he dwells among his works, as he is preſent to the mind of man, and as he diſcovers himſelf in a more glorious manner among the regions of the bleſt. Such a conſideration ſhould be kept awake in us at all times, and in all places, and poſſeſs our minds with a perpetual awe and reverence.

20. It ſhould be interwoven with all our thoughts and perceptions, and become one with the conſciouſneſs of our own being. It is not to be reflected on in the coldneſs of philoſophy, but ought to ſink us into the loweſt proſtration before him, who is ſo aſtoniſhingly great, wonderful, and holy.

## *The preſent Life to be conſidered only as it may conduce to the happineſs of a future one.*

SPECTATOR, No. 57.

1. A Lewd young fellow ſeeing an aged hermit go by him barefoot, *Father*, ſays he, *you are in a very miſerable condition, if there is not another world. True, ſon*, ſaid the hermit; *but what is thy condition if there is?* Man

is a creature deſigned for two different ſtates of being. or rather, for two different lives. His firſt life is ſhort and tranſient; his ſecond permanent and laſting.

2. The queſtion we are all concerned in is this, in which of theſe two lives is our chief intereſt to make ourſelves happy? or in other words, whether we ſhould endeavour to ſecure to ourſelves the pleaſures and gratifications of a life which is uncertain and precarious, and at its utmoſt length of a very inconſiderable duration; or to ſecure to ourſelves the pleaſures of a life that is fixed and ſettled, and will never end? Every man, upon the firſt hearing of this queſtion, knows very well which ſide of it he ought to cloſe with.

3. But however right we are in theory, it is plain that in practice we adhere to the wrong ſide of the queſtion. We make proviſions for this life as though it were never to have an end, and for the other life as though it were never to have a beginning.

Should a ſpirit of ſuperior rank, who is a ſtranger to human nature, accidentally alight upon the earth, and take a ſurvey of its inhabitants, what would his notions of us be?

4. Would not he think that we were a ſpecies of beings made for quite different ends and purpoſes than what we really are? Muſt not he imagine that we were placed in this world to get riches and honours? Would not he think that it was our duty to toil after wealth, and ſtation, and title? Nay, would not he believe we were forbidden poverty, by threats of eternal puniſhment, and enjoined to purſue our pleaſures under pain of damnation? He would certainly imagine that we were influenced by a ſcheme of duties quite oppoſite to thoſe which are indeed preſcribed to us.

5. And truly, according to ſuch an imagination, he muſt conclude that we are a ſpecies of the moſt obedient creatures in the univerſe; that we are conſtant to our duty; and that we keep a ſteady eye on the end for which we were ſent hither.

But how great would be his aſtoniſhment, when he learnt that we were beings not deſigned to exiſt in this world above threeſcore and ten years; and that the greateſt part of this buſy ſpecies fall ſhort even of that age?

6. How would he be loſt in horror and admiration, when he ſhould know that this ſet of creatures, who lay out all their endeavours for this life, which ſcarce deſerves the name of exiſtence, when I ſay, he ſhould know that this ſet of creatures are to exiſt to all eternity in another life, for which they make no preparations?

7. Nothing can be a greater diſgrace to reaſon than that men, who are perſuaded of theſe two different ſtates of being, ſhould be perpetually employed in providing for a life of threeſcore and ten years, and neglecting to make proviſion for that, which, after many myriads of years, will be ſtill new, and ſtill beginning; eſpecially when we conſider that our endeavours for making ourſelves great, or rich, or honourable, or whatever elſe we place our happineſs in, may, after all, prove unſucceſsful; whereas, if we conſtantly and ſincerely endeavour to make ourſelves happy in the other life, we are ſure that our endeavours will ſucceed, and that we ſhall not be diſappointed of our hope.

8. The following queſtion is ſtarted by one of the ſchoolmen. Suppoſing the whole body of the earth were a great ball or maſs of the fineſt ſand, and that a ſingle grain or particle of this ſand ſhould be annihilated every thouſand years. Suppoſing then that you had it in your choice to be happy all the while this prodigious maſs of ſand was conſuming by this ſlow method till there was not a grain of it left, on condition you were to be miſerable for ever after; or ſuppoſing that you might be happy for ever after, on condition you would be miſerable till the whole maſs of ſand were thus annihilated at the rate of one ſand in a thouſand years: which of theſe two caſes would you make your choice?

9. It muſt be confeſſed in this caſe, ſo many thouſands of years are to the imagination as a kind of eternity, though in reality they do not bear ſo great a proportion to that duration which is to follow them, as an unit does to the

the greateſt number which you can put together in figures, or as one of thoſe ſands to the ſuppoſed heap. Reaſon therefore tells us, without any manner of heſitation, which would be the better part in this choice.

10. However, as I have before intimated, our reaſon might in ſuch a caſe be ſo overſet by the imagination, as to diſpoſe ſome perſons to ſink under the conſideration of the great length of the firſt part of this duration, and of the great diſtance of that ſecond duration, which is to ſucceed it. The mind, I ſay, might give itſelf up to that happineſs which is at hand, conſidering that it is ſo very near, and that it would laſt ſo very long.

11. But when the choice we actually have before us, is this, whether we will chuſe to be happy for the ſpace of only threeſcore and ten, nay, perhaps of only twenty or ten years; I might ſay of only a day or an hour, and miſerable to all eternity; or, on the contrary, miſerable for this ſhort term of years, and happy for a whole eternity; what words are ſufficient to expreſs that folly and want of conſideration which in ſuch a caſe makes a wrong choice?

12. I here put the caſe even at the worſt, by ſuppoſing (what ſeldom happens) that a courſe of virtue makes us miſerable in this life: but if we ſuppoſe (as it generally happens) that virtue will make us more happy even in this life than a contrary courſe of vice; how can we ſufficiently admire the ſtupidity or madneſs of thoſe perſons who are capable of making ſo abſurd a choice?

13. Every wiſe man, therefore, will conſider this life only as it may conduce to the happineſs of the other, and chearfully ſacrifice the pleaſures of a few years to thoſe of an eternity.

## *On the Immortality of the Soul.*

SPECTATOR, No. 111.

1. I WAS yeſterday walking alone in one of my friend's woods, and loſt myſelf in it very agreeably, as I was running over in my mind the ſeveral arguments that

eſtabliſh this great point, which is the baſis of morality, and the ſource of all the pleaſing hopes and ſecret joys that can ariſe in the heart of a reaſonable creature.

2. I conſidered thoſe ſeveral proofs drawn, Firſt, from the nature of the ſoul itſelf, and particularly its immateriality; which, though not abſolutely neceſſary to the eternity of its duration, has, I think, been evinced to almoſt a demonſtration.

Secondly, from its paſſions and ſentiments, as particularly from its love of exiſtence, its horror of annihilation, and its hopes of immortality, with that ſecret ſatisfaction which it finds in the practice of virtue, and that uneaſineſs which follows in it upon the commiſſion of vice.

3. Thirdly, from the nature of the Supreme Being, whoſe juſtice, goodneſs, wiſdom and veracity, are all concerned in this point.

But among theſe and other excellent arguments for the immortality of the ſoul, there is one drawn from the perpetual progreſs of the ſoul to its perfection, without a poſſibility of ever arriving at it; which is a hint that I do not remember to have ſeen opened and improved by others who have written on this ſubject, though it ſeems to me to carry a very great weight with it.

4. How can it enter into the thoughts of man, that the ſoul which is capable of ſuch immenſe perfections, and of receiving new improvements to all eternity, ſhall fall away into nothing almoſt as ſoon as it is created? Are ſuch abilities made for no purpoſe? A brute arrives at a point of perfection that he can never paſs: in a few years he has all the endowments he is capable of; and were he to live ten thouſand more, would be the ſame thing he is at preſent.

5. Were a human ſoul thus at a ſtand in her accompliſhments, were her faculties to be full blown, and incapable of farther enlargements, I could imagine it might fall away inſenſibly, and drop at once into a ſtate of annihilation.

6. But can we believe a thinking being that is in a perpetual progreſs of improvements, and travelling on from perfection to perfection, after having juſt looked abroad

abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her enquiries?

A man considered in his present state seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.

——————————*Hæres*
*Hæredem alterius, velut unda supervenit undam.*
HOR. Ep. 2. l. 2. v. 175.

——Heir crowds heir, as in a rolling flood
Wave urges wave. CREECH.

7. He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs, and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage.

8. Would an infinitely wise Being make such glorious creatures for so mean a purpose? can he delight in the production of such abortive intelligences, such short-lived reasonable beings? would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom which shines through all his works, in the formation of man, without looking on this world as only a nursery for the next, and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

9. There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine for ever with new

acceſſions of glory, and brighten to all eternity; that ſhe will be ſtill adding virtue to virtue, and knowledge to knowledge; carries in it ſomething wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it muſt be a proſpect pleaſing to God himſelf, to ſee his creation for ever beautifying his eyes, and drawing nearer to him, by greater degrees of reſemblance.

10. Methinks this ſingle conſideration, of the progreſs of a finite ſpirit to perfection, will be ſufficient to extinguiſh all envy in inferior natures, and all contempt in ſuperior. That cherubim, which now appears as a God to a human ſoul, knows very well that the period will come about in eternity, when the human ſoul ſhall be as perfect as he himſelf now is: nay, when ſhe ſhall look down upon that degree of perfection as much as ſhe now falls ſhort of it. It is true, the higher nature ſtill advances, and by that means preſerves his diſtance and ſuperiority in the ſcale of being; but he knows that, how high ſoever the ſtation is of which he ſtands poſſeſſed at preſent, the inferior nature will at length mount up to it, and ſhine forth in the ſame degree of glory.

11. With what aſtoniſhment and veneration may we look into our own ſouls, where there are ſuch hidden ſtores of virtue and knowledge, ſuch inexhauſted ſources of perfection! We know not yet what we ſhall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reſerve for him. The ſoul conſidered with its Creator, is like one of thoſe mathematical lines that may draw nearer to another for all eternity, without a poſſibility of touching it: and can there be a thought ſo tranſporting, as to conſider ourſelves in theſe perpetual approaches to him, who is not only the ſtandard of perfection, but of happineſs!

## *On the Animal World, and the Scale of Beings.*

SPECTATOR, No. 519.

1. THOUGH there is a great deal of pleaſure in contemplating the material world, by which I mean that ſyſtem of bodies into which nature has ſo curiouſly wrought

wrought the maſs of dead matter, with the ſeveral relations which thoſe bodies bear to one another; there is ſtill, methinks, ſomething more wonderful and ſurpriſing in contemplations on the world of life, by which I mean all thoſe animals with which every part of the univerſe is furniſhed. The material world is only the ſhell of the univerſe: the world of life are its inhabitants.

2. If we conſider thoſe parts of the material world which lie the neareſt to us, and are therefore ſubject to our obſervations and enquiries, it is amazing to conſider the infinity of animals with which it is ſtocked. Every part of matter is peopled: every green leaf ſwarms with inhabitants. There is ſcarce a ſingle humour in the body of a man, or of any other animal, in which our glaſſes do not diſcover myriads of living creatures.

3. The ſurface of animals is alſo covered with other animals, which are in the ſame manner the baſis of other animals that live upon it; nay, we find in the moſt ſolid bodies, as in marble itſelf, innumerable cells and cavities, that are crowded with ſuch imperceptible inhabitants, as are too little for the naked eye to diſcover. On the other hand, if we look into the more bulky parts of nature, we ſee the ſeas, lakes, and rivers, teeming with numberleſs kinds of living creatures; we find every mountain and marſh, wilderneſs and wood, plentifully ſtocked with birds and beaſts, and every part of matter affording proper neceſſaries and conveniencies for the livelihood of multitudes which inhabit it.

4. The author of the *Plurality of Worlds* draws a very good argument from this conſideration, for the *peopling* of every planet; as indeed it ſeems very probable from the analogy of reaſon, that if no part of matter, which we are acquainted with, lies waſte and uſeleſs, thoſe great bodies, which are at ſuch a diſtance from us, ſhould not be deſert and unpeopled, but rather that they ſhould be furniſhed with beings adapted to their reſpective ſituation.

5. Exiſtence is a bleſſing to thoſe beings only which are endowed with perception, and is in a manner thrown away upon dead matter, any farther than as it is ſubſervient to beings which are conſcious of their exiſtence.

Accordingly we find, from the bodies which lie under our obſervation, that matter is only made as the baſis and ſupport of animals, and that there is no more of the one, than what is neceſſary for the exiſtence of the other.

6. Infinite goodneſs is of ſo communicative a nature, that it ſeems to delight in the conferring of exiſtence upon every degree of perceptive being. As this is a ſpeculation, which I have often purſued with great pleaſure to myſelf, I ſhall enlarge further upon it, by conſidering that part of the ſcale of beings which comes within our knowledge.

7. There are ſome living creatures which are raiſed but juſt above dead matter. To mention only that ſpecies of ſhell-fiſh, which are formed in the faſhion of a cone, that grow to the ſurface of ſeveral rocks, and immediately die upon their being ſevered from the place where they grow; there are many other creatures but one remove from theſe, which have no other ſenſe beſides that of feeling and taſte. Others have ſtill an additional one of hearing; others of ſmell; and others of ſight.

8. It is wonderful to obſerve, by what a gradual progreſs the world of life advances through a prodigious variety of ſpecies, before a creature is formed that is complete in all its ſenſes; and even among theſe there is ſuch a different degree of perfection in the ſenſe which one animal enjoys beyond what appears in another, though the ſenſe in different animals be diſtinguiſhed by the ſame common denomination, it ſeems almoſt of a different nature.

9. If after this we look into the ſeveral perfections of cunning and ſagaci y, or what we generally call inſtinct, we find them riſing after the ſame manner imperceptibly one above another, and receiving additional improvements, according to the ſpecies in which they are implanted. This progreſs in nature is ſo very gradual, that the moſt perfect of an inferior ſpecies comes very near to the moſt imperfect of that which is immediately above it.

10. The exuberant and overflowing goodneſs of the Supreme Being, whoſe mercy extends to all his works, is plainly

plainly ſeen, as I have before hinted, from his having made ſo very little matter, at leaſt what falls within our knowledge, that does not ſwarm with life: nor is his goodneſs leſs ſeen in the diverſity, than in the multitude of living creatures. Had he only made one ſpecies of animals, none of the reſt would have enjoyed the happineſs of exiſtence; he has therefore *ſpecified* in his creation every degree of life, every capacity of being.

11. The whole chaſm of nature, from a plant to a man, is filled up with divers kinds of creatures, riſing one over another, by ſuch a gentle and eaſy aſcent, that the little tranſitions and deviations from one ſpecies to another are almoſt inſenſible. This intermediate ſpace is ſo well huſbanded and managed, that there is ſcarce a degree of perception which does not appear in ſome one part of the world of life. Is the goodneſs, or wiſdom of the Divine Being, more manifeſted in this his proceeding?

12. There is a conſequence, beſides thoſe I have already mentioned, which ſeems very naturally deducible from the foregoing conſiderations. If the ſcale of being riſes by ſuch a regular progreſs, ſo high as man, we may by a parity of reaſon ſuppoſe that it ſtill proceeds gradually through thoſe beings which are of a ſuperior nature to him; ſince there is an infinitely greater ſpace and room for different degrees of perfection between the Supreme Being and man, than between man and the moſt deſpicable inſect.

13. The conſequence of ſo great a variety of beings which are ſuperior to us, from that variety which is inferior to us, is made by Mr. *Locke*, in a paſſage which I ſhall here ſet down, after having premiſed, that notwithſtanding there is ſuch infinite room between man and his Maker for the creative power to exert itſelf in, it is impoſſible that it ſhould ever be filled up, ſince there will be ſtill an infinite gap or diſtance between the higheſt created being, and the power which produced him.

14. *That there ſhould be more* ſpecies *of intelligent creatures above us, than there are of ſenſible and material below us, is probable to me from hence; that in all the viſible corporeal*

*poreal world, we see no chasms, or no gaps. All quite down from us, the descent is by easy steps, and a continued series of things, that in each remove differ very little one from the other. There are fishes that have wings, and are not strangers to the airy region: and there are some birds, that are inhabitants of the water; whose blood is cold as fishes, and their flesh so like in taste, that the scrupulous are allowed them on fish days.*

15. *There are animals so near of kin both to birds and beasts, that they are in the middle between both; amphibious animals link the terrestrial and aquatic together: seals live at land and at sea, and porpoises have the warm blood and entrails of a hog; not to mention what is confidently reported of mermaids or seamen. There are some brutes, that seem to have as much knowledge and reason, as some that are called men; and the animal and vegetable kingdoms are so nearly joined, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them: and so on till we come to the lowest and the most inorganical parts of matter, we shall find every where that the several* species *are linked together, and differ but in almost insensible degrees.*

16. *And when we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the magnificent harmony of the universe, and the great design and infinite goodness of the architect, that the* species *of creatures should also, by gentle degrees, ascend upward from us toward his infinite perfection, as we see they gradually descend from us downward: which if it be probable, we have reason then to be persuaded, that there are far more* species *of creatures above us, than there are beneath; we being in degrees of perfection much more remote from the infinite Being of God, than we are from the lowest state of being, and that which approaches nearest to nothing. And yet of all those distinct* species, *we have no clear distinct ideas.*

17. In this system of being, there is no creature so wonderful in its nature, and which so much deserves our particular attention, as man, who fills up the middle space between the animal and intellectual nature, the visible and invisible world, and is that link in the chain

of

of beings which has been often termed the *Nexus utriuſque mundi*. So that he who in one reſpect is aſſociated with angels and archangels, may look upon a Being of infinite perfection as his father, and the higheſt order of ſpirits as his brethren; may in another reſpect ſay to *corruption, thou art my father, and to the worm, thou art my mother and my ſiſter.*

## *Providence proved from Animal Inſtinct.*

SPECTATOR, No. 120.

1. I MUST confeſs I am infinitely delighted with thoſe ſpeculations of nature which are to be made in a country-life; and as my reading has very much lain among books of natural hiſtory, I cannot forbear recollecting, upon this occaſion, the ſeveral remarks which I have met with in authors, and comparing them with what falls under my own obſervation; the arguments for Providence drawn from the natural hiſtory of animals being, in my opinion, demonſtrative.

2. The make of every kind of animal is different from that of every other kind; and there is not the leaſt turn in the muſcles or twiſt in the fibres of any one, which does not render them more proper for that particular animal's way of life than any other caſt or texture of them would have been.

The moſt violent appetites in all creatures are *luſt* and *hunger*: the firſt is a perpetual call upon them to propagate their kind; the latter to preſerve themſelves.

3. It is aſtoniſhing to conſider the different degrees of care that deſcend from the parent to the young, ſo far as is abſolutely neceſſary for the leaving a poſterity. Some creatures caſt their eggs as chance directs them, and think of them no farther, as inſects and ſeveral kinds of fiſh; others, of a nicer frame, find out proper beds to depoſit them in, and there leave them; as the ſerpent,

the crocodile, and oſtrich; others hatch their eggs and tend the birth, till it is able to ſhift for itſelf.

What can we call the principle which directs every different kind of bird to obſerve a particular plan in the ſtructure of its neſt, and directs all of the ſame ſpecies to work after the ſame model? It cannot be *imitation*; for though that you hatch a crow under a hen, and never let it ſee any of the works of its own kind, the neſt it makes ſhall be the ſame, to the laying of a ſtick, with all the other neſts of the ſame ſpecies. It cannot be *reaſon*; for were animals endued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniencies that they would propoſe to themſelves.

5. Is it not remarkable, that the ſame temper of weather, which raiſes this general warmth in animals, ſhould cover the trees with leaves, and the fields with graſs, for their ſecurity and concealment, and produce ſuch infinite ſwarms of inſects for the ſupport and ſuſtenance of their reſpective broods?

Is it not wonderful that the love of the parent ſhould be ſo violent while it laſts, and that it ſhould laſt no longer than is neceſſary for the preſervation of the young?

6. The violence of this natural love is exemplified by a very barbarous experiment; which I ſhall quote at length, as I find it in an excellent author, and hope my readers will pardon the mentioning ſuch an inſtance of cruelty, becauſe there is nothing can ſo effectually ſhew the ſtrength of that principle in animals of which I am here ſpeaking.

7. "A perſon, who was well ſkilled in diſſections, "opened a bitch, and as ſhe lay in the moſt exquiſite "tortures, offered her one of her young puppies, which "ſhe immediately fell a licking; and for the time ſeemed "inſenſible of her own pain: on the removal, ſhe kept "her eye fixed on it, and began a wailing ſort of a "cry, which ſeemed rather to proceed from the loſs of "her young, than the ſenſe of her own torments."

8. But notwithſtanding this natural love in brutes is much more violent and intenſe than in rational creatures,

Providence

Providence has taken care that it ſhould be no longer troubleſome to the parent than it is uſeful to the young; for ſo ſoon as the wants of the latter ceaſe, the mother withdraws her fondneſs, and leaves them to provide for themſelves: and what is a very remarkable circumſtance in this part of inſtinct, we find that the love of the parent may be lengthened out beyond its uſual time, if the preſervation of the ſpecies requires it; as we may ſee in birds that drive away their young, as ſoon as they are able to get their livelihood, but continue to feed them if they are tied to the neſt, or confined within a cage, or by any other means appear to be out of a condition of ſupplying their own neceſſities.

9. This natural love is not obſerved in animals to aſcend from the young to the parent, which is not at all neceſſary for the continuance of the ſpecies: nor indeed in reaſonable creatures does it riſe in any proportion, as it ſpreads itſelf downwards; for in all family affection, we find protection granted, and favours beſtowed, are greater motives to love and tenderneſs, than ſafety, benefits, or life received.

One would wonder to hear ſceptical men diſputing for the reaſon of animals, and telling us it is only our pride and prejudices that will not allow them the uſe of that faculty.

10. Reaſon ſhews itſelf in all occurrences of life; whereas the brute makes no diſcovery of ſuch a talent, but in what immediately regards his own preſervation, or the continuance of his ſpecies. Animals in their generation are wiſer than the ſons of men; but their wiſdom is confined to a few particulars, and lies in a very narrow compaſs. Take a brute out of his inſtinct, and you find him wholly deprived of underſtanding. To uſe an inſtance that comes often under obſervation:

11. With what caution does the hen provide herſelf a neſt in places unfrequented, and free from noiſe and diſturbance? When ſhe has laid her eggs in ſuch a manner that ſhe can cover them, what care does ſhe take in turning them frequently, that all parts may partake of the vital warmth? When ſhe leaves them, to provide for her

her neceſſary ſuſtenance, how punctually does ſhe return before they have time to cool, and become incapable of producing an animal? In the ſummer, you ſee her giving herſelf greater freedoms, and quitting her care for above two hours together; but in winter, when the rigour of the ſeaſon would chill the principles of life, and deſtroy the young one, ſhe grows more aſſiduous in her attendance, and ſtays away but half the time.

12. When the birth approaches, with how much nicety and attention does ſhe help the chick to break its priſon? Not to take notice of her covering it from the injuries of the weather, providing it proper nouriſhment, and teaching it to help itſelf; nor to mention her forſaking the neſt, if after the uſual time of reckoning the young one does not make its appearance. A chymical operation could not be followed with greater art or diligence, than is ſeen in the hatching of a chick; though there are many other birds that ſhew an infinitely greater ſagacity in all the fore-mentioned particulars.

13. But at the ſame time the hen, that has all this ſeeming ingenuity (which is indeed abſolutely neceſſary for the propagation of the ſpecies) conſidered in other reſpects, is without the leaſt glimmerings of thought or common ſenſe. She miſtakes a piece of chalk for an egg, and ſits upon it in the ſame manner: ſhe is inſenſible of any increaſe or diminution in the number of thoſe ſhe lays: ſhe does not diſtinguiſh between her own and thoſe of another ſpecies; and when the birth appears of ever ſo different a bird, will cheriſh it for her own. In all theſe circumſtances, which do not carry an immediate regard to the ſubſiſtence of herſelf or her ſpecies, ſhe is a very idiot.

14. There is not, in my opinion, any thing more myſterious in nature than this inſtinct in animals, which thus riſes above reaſon, and falls infinitely ſhort of it. It cannot be accounted for by any properties in matter, and at the ſame time works after ſo odd a manner, that one cannot think it the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by

any

any known qualities inherent in the bodies themſelves, nor from any laws of mechaniſm; but, according to the beſt notions of the greateſt philoſophers, is an immediate impreſſion from the firſt mover, and the divine energy acting in the creature.

## *Good Breeding.*

1. COmplaiſance renders a ſuperior amiable, an equal agreeable, and an inferior acceptable. It ſmooths diſtinction, ſweetens converſation, and makes every one in the company pleaſed with himſelf. It produces good nature and mutual benevolence, encourages the timorous, ſoothes the turbulent, humanizes the fierce, and diſtinguiſhes a ſociety of civilized perſons from a confuſion of ſavages. In a word, complaiſance is a virtue that blends all orders of men together in a friendly intercourſe of words and actions, and is ſuited to that equality in human nature which every one ought to conſider, ſo far as is conſiſtent with the order and œconomy of the world.

2. If we could look into the ſecret anguiſh and affliction of every man's heart, we ſhould often find, that more of it ariſes from little imaginary diſtreſſes, ſuch as checks, frowns, contradictions, expreſſions of contempt, and (what *Shakeſpeare* reckons among other evils under the ſun)

" ———The poor man's contumely,
" The inſolence of office, and the ſpurns
" That patient merit of the unworthy takes,"

than from the more real pains and calamities of life. The only method to remove theſe imaginary diſtreſſes as much as poſſible out of human life, would be the univerſal practice of ſuch an ingenious complaiſance as I have been here deſcribing, which, as it is a virtue, may be defined to be a " conſtant endeavour to pleaſe thoſe whom we " converſe with, ſo far as we may do it innocently."

3. Good-

3. Good-breeding neceſſarily implies civility; but civility does not reciprocally imply good-breeding. The former has its intrinſic weight and value, which the latter always adorns, and often doubles by its workmanſhip.

To ſacrifice one's own ſelf-love to other people's, is a ſhort but I believe, a true definition of civility: to do it with eaſe, propriety and grace, is good-breeding. The one is the reſult of good-nature; the other of good ſenſe, joined to experience, obſervation, and attention.

4. A ploughman will be civil, if he is good-natured, but cannot be well bred. A courtier will be well-bred, though perhaps without good-nature, if he has but good ſenſe. Flattery is the diſgrace of good-breeding, as brutality often is of truth and ſincerity. Good-breeding is the middle point between thoſe two odious extremes. Ceremony is the ſuperſtition of good-breeding, as well as of religion: but yet, being an out-work to both, ſhould not be abſolutely demoliſhed. It is always, to a certain degree, to be complied with, though deſpiſed by thoſe who think, becauſe admired and reſpected by thoſe who do not.

5. The moſt perfect degree of good-breeding, as I have already hinted, is only to be acquired by great knowledge of the world, and keeping the beſt company. It is not the object of mere ſpeculation, and cannot be exactly defined, as it conſiſts in a fitneſs, a propriety of words, actions, and even looks, adapted to the infinite variety and combinations of perſons, places, and things. It is a mode, not a ſubſtance; for what is good-breeding at St. *James's* would paſs for foppery or banter in a remote village; and the homeſpun civility of that village would be conſidered as brutality at court.

6. A cloiſtered pedant may form true notions of civility; but if amidſt the cobwebs of his cell he pretends to ſpin a ſpeculative ſyſtem of good-breeding, he will not be leſs abſurd than his predeceſſor, who judiciouſly undertook to inſtruct *Hannibal* in the art of war. The moſt ridiculous and moſt aukward of men are, therefore, the ſpeculatively well-bred monks of all religions and all profeſſions.

7. Good-

7. Good-breeding, like charity, not only covers a multitude of faults, but, to a certain degree, ſupplies the want of ſome virtues. In the common intercourſe of life, it acts good-nature, and often does what good-nature will not always do; it keeps both wits and fools within thoſe bounds of decency, which the former are too apt to tranſgreſs, and which the latter never know. Courts are unqueſtionably the ſeats of good-breeding; and muſt neceſſarily be ſo; otherwiſe they would be the ſeats of violence and deſolation. There all the paſſions are in their higheſt ſtate of fermentation.

8. All purſue what but few can obtain, and many ſeek what but one can enjoy. Good-breeding alone reſtrains their exceſſes. There, if enemies did not embrace they would ſtab. There, ſmiles are often put on to conceal tears. There, mutual ſervices are profeſſed, while mutual injuries are intended; and there, the guile of the ſerpent ſimulates the gentleneſs of the dove: all this, it is true, at the expence of ſincerity; but upon the whole, to the advantage of ſocial intercourſe in general.

9. I would not be miſapprehended, and ſuppoſed to recommend good-breeding, thus prophaned and proſtituted to the purpoſes of guilt and perfidy; but I think I may juſtly infer from it, to what a degree the accompliſhment of good-breeding muſt adorn and inforce virtue and truth, when it can thus ſoften the outrages and deformity of vice and falſhood. I am ſorry to be obliged to confeſs, that my native country is not perhaps the ſeat of the moſt perfect good-breeding, though I really believe, that it yields to none in hearty and ſincere civility, as far as civility is (and to a certain degree it is) an inferior moral duty of doing as one would be done by.

10. If *France* exceeds us in that particular, the incomparable author of *L'Eſprit des Loix* accounts for it very impartially, and I believe very truly. "If my countrymen, "ſays he, are the beſt-bred people in the world, it is "only becauſe they are the vaineſt." It is certain that their good-breeding and attention, by flattering the vanity and ſelf-love of others, repay their own with intereſt. It is a general commerce, uſefully carried on by a barter

of attentions, and often without one grain of ſolid merit, by way of medium, to make up the balance.

11. It were to be wiſhed that good-breeding were in general thought a more eſſential part of the education of our youth, eſpecially of diſtinction, than at preſent it ſeems to be. It might even be ſubſtituted in the room of ſome academical ſtudies, that take up a great deal of time, to very little purpoſe; or, at leaſt, it might uſefully ſhare ſome of thoſe many hours, that are ſo frequently employed upon a coach-box, or in ſtables. Surely thoſe, who by their rank and fortune are called to adorn courts, ought at leaſt not to diſgrace them by their manners.

12. But I obſerve with concern, that it is the faſhion for our youth of both ſexes to brand good-breeding with the name of ceremony and formality. As ſuch, they ridicule and explode it, and adopt in its ſtead, an offenſive careleſſneſs and inattention, to the diminution, I will venture to ſay, even of their own pleaſures, if they know what true pleaſures are. Love and friendſhip neceſſarily produce, and juſtly authorize familiarity; but then good-breeding muſt mark out its bounds, and ſay, thus far ſhalt thou go, and no farther: for I have known many a paſſion and many a friendſhip, degraded, weakened, and at laſt (if I may uſe the expreſſion) wholly flattened away, by an unguarded and illiberal familiarity.

13. Nor is good-breeding leſs the ornament and cement of common ſocial life: it connects, it endears, and at the ſame time that it indulges the juſt liberty, reſtrains that indecent licentiouſneſs of converſation, which alienates and provokes. Great talents make a man famous, great merit makes him reſpected, and great learning makes him eſteemed; but good-breeding alone can make him beloved.

14. I recommend it in a more particular manner to my country-women, as the greateſt ornament to ſuch of them as have beauty, and the ſafeſt refuge for thoſe who have not. It facilitates the victories, decorates the triumphs, and ſecures the conqueſts of beauty; or in ſome degree atones for the want of it. It almoſt deifies a fine woman, and procures reſpect at leaſt to thoſe who have not charms enough

enough to be admired. Upon the whole, though good-breeding cannot, ſtrictly ſpeaking, be called a virtue, yet it is productive of ſo many good effects, that in my opinion it may be juſtly reckoned more than a mere accompliſhment. WORLD, No. 143.

## *Further Remarks, taken from Lord Cheſterfield's Letters to his Son.*

15. GOOD-Breeding has been very juſtly defined to be "the reſult of much good ſenſe, ſome good-"nature, and a little ſelf-denial for the ſake of others, and "with a view to obtain the ſame indulgence from them."

Good-breeding alone can prepoſſeſs people in our favour at firſt ſight; more time being neceſſary to diſcover greater talents. Good-breeding, however, does not conſiſt in low bows, and formal ceremony; but in an eaſy, civil, and reſpectful behaviour.

16. Indeed, good-ſenſe, in many caſes, muſt determine good-breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon: there are, however, ſome general rules of good-breeding. As for example: to anſwer only yes, or no, to any perſon, without adding ſir, my lord, or madam, (as it may happen) is always extremely rude; and it is equally ſo not to give proper attention and a civil anſwer, when ſpoken to: ſuch behaviour convinces the perſon who is ſpeaking to us, that we deſpiſe him, and do not think him worthy of our attention, or anſwer.

17. A well-bred perſon will take care to anſwer with complaiſance when he is ſpoken to; will place himſelf at the lower end of the table, unleſs bid to go higher; will firſt drink to the lady of the houſe, and then to the maſter; he will not eat awkwardly or dirtily, nor ſit when others ſtand; and he will do all this with an air of complaiſance, and not with a grave ill-natured look, as if he did it all unwillingly.

18. There is nothing more difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally

equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is ſometimes neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming.

19. Virtue and learning, like gold, have their intrinſic value; but, if they are not poliſhed, they certainly loſe a great deal of their luſtre: and even poliſhed braſs will paſs upon more people than rough gold. What a number of ſins does the chearful, eaſy, good-breeding of the French frequently cover!

My Lord Bacon ſays, "that a pleaſing figure is a perpetual letter of recommendation." It is certainly an agreeable fore-runner of merit, and ſmooths the way for it.

20. A man of good-breeding ſhould be acquainted with the forms and particular cuſtoms of courts. At Vienna, men always make courteſies, inſtead of bows, to the Emperor; in France, nobody bows to the king, or kiſſes his hand; but in Spain and England, bows are made, and hands are kiſſed. Thus every court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

21. Very few, ſcarcely any, are wanting in the reſpect which they ſhould ſhew to thoſe whom they acknowledge to be infinitely their ſuperiors. The man of faſhion, and of the world, expreſſes it in its fulleſt extent; but naturally, eaſily, and without concern: whereas a man, who is not uſed to keep good company, expreſſes it awkwardly; one ſees that he is not uſed to it, and that it coſts him a great deal: but I never ſaw the worſt-bred man living, guilty of lolling, whiſtling, ſcratching his head and ſuch-like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhew that reſpect, which every body means to ſhew, in an eaſy, unembarraſſed, and graceful manner.

22. In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and conſequently, every one claims, and very juſtly, every mark of civility

civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly; it is worſe than rudeneſs, it is brutality, to ſhew him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing.

23. It is much more ſo with regard to women; who, of whatever rank they are, are intitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinences, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agrémens* which are of common right; ſuch as the beſt places, the beſt diſhes, &c. but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of common right.

24. The third ſort of good-breeding is local, and is variouſly modified, in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts; they are the matter; to which, in this caſe, faſhion and cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts, will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is properly the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-breeding. A man of ſenſe, therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding.

25. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him; which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture; and which the vulgar have no notion of, but by which good

judges

judges diſtinguiſh the maſter. He attends even to their airs, dreſs, and motions, and imitates them liberally, and not ſervilely; he copies, but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit can engage the underſtanding; they captivate the heart, and give riſe, I believe, to the extravagant notions of charms and philtres. Their effects were ſo ſurpriſing, that they were reckoned ſupernatural.

26. In ſhort, as it is neceſſary to poſſeſs learning, honour, and virtue, to gain the eſteem and admiration of mankind, ſo politeneſs and good-breeding are equally neceſſary to render us agreeable in converſation and common life. Great talents are above the generality of the world; who neither poſſeſs them themſelves, nor are competent judges of them in others: but all are judges of the leſſer talents, ſuch as civility, affability, and an agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and agreeable.

To conclude: be aſſured that the profoundeſt learning, without good-breeding, is unwelcome and tireſome pedantry; that a man who is not perfectly well-bred, is unfit for company, and unwelcome in it; and that a man, who is not well-bred, is full as unfit for buſineſs as for company.

Make, then, good-breeding the great object of your thoughts and actions. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excel, that you may at leaſt reach them; and be convinced that good-breeding is to all worldly qualifications, what charity it to all chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it.

## *Genteel Carriage.*

1. NEXT to good-breeding is a genteel manner and carriage, wholly free from thoſe ill habits and awkward actions, which many very worthy perſons are addicted to.

2. A

2. A genteel manner of behaviour, how trifling ſoever it may ſeem, is of the utmoſt conſequence in private life. Men of very inferior parts have been eſteemed, merely for their genteel carriage and good-breeding, while ſenſible men have given diſguſt for want of it. There is ſomething or other that prepoſſeſſes us at firſt ſight in favour of a well bred man, and makes us wiſh to like him.

3. When an awkward fellow firſt comes into a room, he attempts to bow, and his ſword, if he wears one, gets between his legs, and nearly throws him down. Confuſed and aſhamed, he ſtumbles to the upper end of the room, and ſeats himſelf in the very chair he ſhould not. He there begins playing with his hat, which he preſently drops; and recovering his hat, he lets fall his cane; and in picking up his cane, down goes hat again: thus 'tis a conſiderable time before he is adjuſted.

4. When his tea or coffee is handed to him, he ſpreads his handkerchief upon his knee, ſcalds his mouth, drops either the cup or the ſaucer, and ſpills the tea or coffee in his lap. At dinner he is more uncommonly awkward: there he tucks his napkin through a button-hole, which tickles his chin, and occaſions him to make a variety of wry faces; he ſeats himſelf upon the edge of the chair, at ſo great a diſtance from the table, that he frequently drops his meat between his plate and his mouth; he holds his knife, fork and ſpoon different from other people; eats with his knife, to the manifeſt danger of his mouth; picks his teeth with his fork, rakes his mouth with his finger, and puts his ſpoon which has been in his throat a dozen times into the diſh again.

5. If he is to carve, he cannot hit the joint, but in labouring to cut through the bone, ſplaſhes the ſauce over every body's cloaths. He generally daubs himſelf all over, his elbows are in the next perſon's plate, and he is up to the knuckles in ſoup and greaſe. If he drinks, it is with his mouth full, interrupting the whole company with "to your good health, Sir," and "my ſervice to you;" perhaps coughs in his glaſs, and beſprinkles the whole table.

table. Further, he has perhaps a number of diſagreeable tricks, he ſnuffs up his noſe, picks it with his fingers, blows it, and looks in his handkerchief, crams his hands firſt in his boſom, and next in his breeches.

6. In ſhort, he neither dreſſes nor acts like any other perſon, but is particularly awkward in every thing he does. All this, I own, has nothing in it criminal; but it is ſuch an offence to good-manners and good-breeding, that it is univerſally deſpiſed; it makes a man ridiculous in every company, and, of courſe, ought carefully to be avoided by every one who would wiſh to pleaſe.

7. From this picture of the ill-bred man, you will eaſily diſcover that of the well-bred; for you may readily judge what you ought to do, when you are told what you ought not to do; a little attention to the manners of thoſe who have ſeen the world, will make a proper behaviour habitual and familiar to you.

8. Actions, that would otherwiſe be pleaſing, frequently become ridiculous by your manner of doing them. If a lady drops her fan in company, the worſt bred man would immediately pick it up, and give it to her; the beſt-bred man can do no more; but then he does it in a graceful manner, which is ſure to pleaſe, whereas the other would do it ſo awkwardly as to be laughed at.

9. You may alſo know a well-bred perſon by his manner of ſitting. Aſhamed and confuſed, the awkward man ſits in his chair ſtiff and bolt upright, whereas the man of faſhion is eaſy in every poſition; inſtead of lolling or lounging as he ſits, he leans with elegance, and by varying his attitudes, ſhews that he has been uſed to good company. Let it be one part of your ſtudy, then, to learn to ſit genteelly in different companies, to loll gracefully, where you are authorized to take that liberty, and to ſit up reſpectfully, where that freedom is not allowable.

10. In ſhort, you cannot conceive how advantageous a graceful carriage and a pleaſing addreſs are, upon all occaſions; they enſnare the affections, ſteal a prepoſſeſſion in our favour, and play about the heart till they engage it.

Now

Now to acquire a graceful air, you muſt attend to your dancing; no one can either ſit, ſtand, or walk well unleſs he dances well. And in learning to dance be particularly attentive to the motion of your arms, for a ſtiffneſs in the wriſt will make any man look awkward. If a man walks well, preſents himſelf well in company, wears his hat well, moves his head properly and his arms gracefully, it is almoſt all that is neceſſary.

11. There is alſo an awkwardneſs in ſpeech, that naturally falls under this head, and ought to, and may be guarded againſt; ſuch as forgetting names, and miſtaking one name for another; to ſpeak of Mr. What-d'ye-call him, or You-know-who, Mrs. Thingum, What's-her-name, or How-d'ye-call her, is exceedingly awkward and vulgar. 'Tis the ſame to addreſs people by improper titles, as *ſir* for *my lord*; to begin a ſtory without being able to finiſh it, and break off in the middle, with "I "have forgot the reſt."

12. Our voice and manner of ſpeaking, too, ſhould likewiſe be attended to. Some will mumble over their words, ſo as not to be intelligible, and others will ſpeak ſo faſt as not to be underſtood, and in doing this, will ſputter and ſpit in your face; ſome will bawl as if they were ſpeaking to the deaf: others will ſpeak ſo low as ſcarcely to be heard; and many will put their face ſo cloſe to yours as to offend you with their breath.

13. All theſe habits are horrid and diſguſtful, but may eaſily be got the better of with care. They are the vulgar characteriſtics of a low-bred man, or are proofs that very little pains have been beſtowed in his education. In ſhort, an attention to theſe little matters is of greater importance than you are aware of; many a ſenſible man having loſt ground for want of theſe little graces, and many a one, poſſeſſed of theſe perfections alone, having made his way through life, that otherwiſe would not have been noticed.

## *Cleanlineſs of Perſon.*

14. BUT, as no one can pleaſe in company, however graceful his air, unleſs he be clean and neat

in his perſon, this qualification comes next to be conſidered.

15. Negligence of one's perſon not only implies an unſufferable indolence, but an indifference whether we pleaſe or not. In others, it betrays an inſolence and affectation, ariſing from a preſumption that they are ſure of pleaſing, without having recourſe to thoſe means which many are obliged to uſe.

16. He who is not thoroughly clean in his perſon, will be offenſive to all he converſes with. A particular regard to the cleanneſs of your mouth, teeth, hands and nails, is but common decency. A foul mouth and unclean hands are certain marks of vulgarity; the firſt is the cauſe of an offenſive breath, which nobody can bear, and the laſt is declaratory of dirty work; one may always know a gentleman by the ſtate of his hands and nails. The fleſh at the roots ſhould be kept back, ſo as to ſhew the ſemicircles at the bottom of the nails; the edges of the nails ſhould never be cut down below the ends of the fingers, nor ſhould they be ſuffered to grow longer than the fingers.

17. When the nails are cut down to the quick, it is a ſhrewd ſign that the man is a mechanic, to whom long nails would be troubleſome, or that he gets his bread by fiddling; and if they are longer than his finger's ends, and encircled with a black rim, it foretells he has been laboriouſly and meanly employed, and too fatigued to clean himſelf: a good apology for want of cleanlineſs in a mechanic, but the greateſt diſgrace that can attend a gentleman.

18. Theſe things may appear too inſignificant to be mentioned; but when it is conſidered that a thouſand little nameleſs things, which every one feels but no one can deſcribe, conſpire to form that *whole* of pleaſing, I hope you will not call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. It is a maxim with me, which I have lived to ſee verified, that he who is negligent at twenty years of age, will be a ſloven at forty, and intolerable at fifty.

*Dreſs.*

## *Dreſs.*

19. NEATNESS of perſon, I obſerved, was as neceſſary as cleanlineſs; of courſe ſome attention muſt be paid to your dreſs.

Such is the abſurdity of the times, that to paſs well with the world, we muſt adopt ſome of its cuſtoms, be they ridiculous or not.

20. In the firſt place, to neglect one's dreſs is to affront all the female part of our acquaintance. The women in particular pay an attention to their dreſs; to neglect therefore your's will diſpleaſe them, as it would be tacitly taxing them with vanity, and declaring that you thought them not worth that reſpect which every body elſe does. And, as I have mentioned before, as it is the women who ſtamp a young man's credit in the faſhionable world, if you do not make yourſelf agreeable to the women, you will aſſuredly loſe ground among the men.

21. Dreſs, as trifling as it may appear to a man of underſtanding, prepoſſeſſes on the firſt appearance, which is frequently deciſive. And indeed we may form ſome opinion of a man's ſenſe and character from his dreſs. Any exceeding of the faſhion, or any affectation in dreſs whatever, argues a weakneſs of underſtanding, and nine times out of ten it will be found ſo.

22. There are few young fellows but what diſplay ſome character or other in this ſhape. Some would be thought fearleſs and brave: theſe wear a black cravat, a ſhort coat and waiſtcoat, an uncommon long ſword hanging to their knees, a large hat fiercely cocked, and are *flaſh* all over.—Others affect to be country ſquires: theſe will go about in buck-ſkin breeches, brown frocks, and great oaken cudgels in their hands, ſlouched hats, with their hair undreſſed and tucked up behind them to an enormous ſize, and imitate grooms and country boobies ſo well externally, that there is not the leaſt doubt of their reſembling them as well internally.

23. Others, again, paint and powder themſelves, ſo much, and dreſs ſo finically, as leads us to ſuppoſe they

are only women in boy's cloaths. Now a ſenſible man carefully avoids all this, or any other affectation. He dreſſes as faſhionable and well as perſons of the beſt families and beſt ſenſe: if he exceeds them, he is a coxcomb; if he dreſſes worſe he is unpardonable.

24. Dreſs yourſelf fine, then, if poſſible, or plain, agreeable to the company you are in; that is, conform to the dreſs of others, and avoid the appearance of being tumbled. Imitate thoſe reaſonable people of your own age, whoſe dreſs is neither remarked as too neglected or too much ſtudied. Take care to have your cloaths well made, in the faſhion, and to fit you, or you will, after all, appear awkward. When once dreſſed, think no more of it; ſhew no fear of diſcompoſing your dreſs, but let all your motions be as eaſy and unembarraſſed, as if you was at home in your diſhabille.

## *Elegance of Expreſſion.*

25. HAVING mentioned elegance of perſon, I will proceed to elegance of expreſſion.

It is not one or two qualifications alone that will compleat the gentleman: it muſt be an union of many; and graceful ſpeaking is as eſſential as gracefulneſs of perſon. Every man cannot be an harmonious ſpeaker; a roughneſs or coarſeneſs of voice may prevent it; but if there are no natural imperfections, if a man does not ſtammer or liſp, or has not loſt his teeth, he may ſpeak gracefully; nor will all theſe defects, if he has a mind to it, prevent him from ſpeaking correctly.

26. Nobody can attend with pleaſure to a bad ſpeaker. One who tells his ſtory ill, be it ever ſo important, will tire even the moſt patient. If you have been preſent at the performance of a good tragedy, you have doubtleſs been ſenſible of the good effects of a ſpeech well delivered; how much it has intereſted and affected you; and on the contrary, how much an ill-ſpoken one has diſguſted you.

27. 'Tis the ſame in common converſation; he who ſpeaks deliberately, diſtinctly and correctly; he who makes

makes uſe of the beſt words to expreſs himſelf, and varies his voice according to the nature of the ſubject, will always pleaſe, while the thick or haſty ſpeaker, he who mumbles out a ſet of ill choſen words, utters them ungrammatically, or with a dull monotony, will tire and diſguſt. Be aſſured then, the air, the geſture, the looks of a ſpeaker, a proper accent, a juſt emphaſis, and tuneful cadence, are full as neceſſary to pleaſe and to be attended to, as the ſubject matter itſelf.

28. People may talk what they will of ſolid reaſoning and ſound ſenſe; without the graces and ornaments of language, they will neither pleaſe nor perſuade. In common diſcourſe, even trifles elegantly expreſſed will be better received than the beſt of arguments, home-ſpun and unadorned.

29. A good way to acquire a graceful utterance, is to read aloud to ſome friend every day, and beg of him to ſet you right, in caſe you read too faſt, do not obſerve the proper ſtops, lay wrong emphaſis, or utter your words indiſtinctly. You may even read aloud to yourſelf, where ſuch a friend is not at hand, and you will find your own ear a good corrector. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done but by ſounding the final letter. But above all endeavour to vary your voice, according to the matter, and avoid a monotony. By a daily attention to this, it will in a little time become eaſy and habitual to you.

30. Pay an attention alſo to your looks and your geſture, when talking even on the moſt trifling ſubjects: things appear very different according as they are expreſſed, looked and delivered.

Now, if it is neceſſary to attend ſo particularly to our *manner* of ſpeaking, it is much more ſo, with reſpect to the *matter*. Fine turns of expreſſion, a genteel and correct ſtyle, are ornaments as requiſite to common ſenſe, as polite behaviour and an elegant addreſs are to common good-manners; they are great aſſiſtants in the point of pleaſing. A gentleman, 'tis true, may be known in the meaneſt garb, but it admits not of a doubt, that he would

be better received into good company genteelly and faſhionably dreſſed, than was he to appear in dirt and tatters.

31. Be careful then of your ſtyle upon all occaſions; whether you write or ſpeak, ſtudy for the beſt words and beſt expreſſions, even in common converſation or the moſt familiar letters. This will prevent your ſpeaking in a hurry, than which nothing is more vulgar; though you may be a little embarraſſed at firſt, time and uſe will render it eaſy. It is no ſuch difficult thing to expreſs ourſelves well on ſubjects we are thoroughly acquainted with, if we think before we ſpeak; and no one ſhould preſume to do otherwiſe.

32. When you have ſaid a thing, if you did not reflect before, be ſure to do it afterwards; conſider with yourſelf whether you could not have expreſſed yourſelf better; and if you are in doubt of the propriety or elegancy of any word, ſearch for it in ſome dictionary, or ſome good author, while you remember it; never be ſparing of your trouble while you wiſh to improve, and my word for it, a very little time will make this matter habitual.

33. In order to ſpeak grammatically, and to expreſs yourſelf pleaſingly, I would recommend it to you to tranſlate often any language you are acquainted with into Engliſh, and to correct ſuch tranſlation till the words, their order, and the periods, are agreeable to your own ear.

Vulgariſm in language is another diſtinguiſhing mark of bad company and education. Expreſſions may be correct in themſelves and yet be vulgar, owing to their not being faſhionable; for language as manners are both eſtabliſhed for the uſage of people of faſhion.

34. The converſation of a low-bred man is filled up with proverbs and hackneyed ſayings. Inſtead of obſerving that taſtes are different, and that moſt men have one peculiar to themſelves, he will give you, "What is one man's meat is another man's poiſon:" or, "Every one to their liking, as the old woman ſaid, when ſhe kiſſed her cow." He has ever ſome favourite word, which he lugs in upon all occaſions, right or wrong; ſuch as *vaſtly* angry, *vaſtly* kind;

kind; *deviliſh* ugly; *deviliſh* handſome; *immenſely* great, *immenſely* little.

35. Even his pronunciation carries the mark of vulgarity along with it; he calls the earth *yearth*; finan'ces, *fin'nances*; he goes *to wards* and not towards ſuch a place. He affects to uſe hard words, to give him the appearance of a man of learning, but frequently miſtakes their meaning, and ſeldom, if ever, pronounces them properly.

All this muſt be avoided, if you would not be ſuppoſed to have kept company with footmen and houſe-maids. Never have recourſe to proverbial or vulgar ſayings; uſe neither favourite nor hard words, but ſeek for the moſt elegant; be careful in the management of them, and depend on it your labour will not be loſt; for nothing is more engaging than a faſhionable and polite addreſs.

## *Small-Talk.*

36. IN all good company, we meet with a certain manner, phraſeology and general converſation, that diſtinguiſhes the man of faſhion. This can only be acquired by frequenting good company, and being particularly attentive to all that paſſes there.

37. When invited to dine or ſup at the houſe of any well-bred man, obſerve how he does the honours of his table, and mark his manner of treating his company.

Attend to the compliments of congratulation or condolence that he pays; and take notice of his addreſs to his ſuperiors, his equals, and his inferiors: nay, his very looks and tone of voice are worth your attention, for we cannot pleaſe without an union of them all.

38. There is a certain diſtinguiſhing diction that marks the man of faſhion, a certain language of converſation that every gentleman ſhould be maſter of. Saying to a man juſt married, "I wiſh you joy," or to one who has loſt his wife, "I am ſorry for your loſs," and both perhaps with an unmeaning countenance, may be civil, but it is nevertheleſs vulgar. A man of faſhion will expreſs the ſame thing more elegantly, and with a look of ſincerity, that ſhall attract the eſteem of the perſon he ſpeaks to.

He will advance to the one, with warmth and chearfulneſs, and perhaps ſqueezing him by the hand, will ſay, "Believe me, my dear ſir, I have ſcarce words to expreſs the joy I feel, upon your happy alliance with ſuch or ſuch a family, &c." To the other in affliction he will advance ſlower, and with a peculiar compoſure of voice and countenance, begin his compliments of condolence with, "I hope, ſir, you will do me the juſtice to be perſuaded, that I am not inſenſible of your unhappineſs, that I take part in your diſtreſs, and ſhall ever be affected where *you* are ſo."

39 Your firſt addreſs to, and indeed all your converſation with, your ſuperiors, ſhould be open, chearful, and reſpectful; with your equals, warm and animated; with your inferiors, hearty, free, and unreſerved.

40. There is a faſhionable kind of ſmall-talk, which, however trifling it may be thought, has its uſe in mixed companies; of courſe you ſhould endeavour to acquire it. By ſmall-talk, I mean a good deal to ſay on unimportant matters: for example, foods, the flavour and growth of wines, and the chit-chat of the day. Such converſation will ſerve to keep off ſerious ſubjects, that might ſometimes create diſputes. This chit-chat is chiefly to be learned by frequenting the company of the ladies.

## *Obſervation.*

1. AS the art of pleaſing is to be learnt only by frequenting the beſt companies, we muſt endeavour to pick it up in ſuch companies, by obſervation; for, it is not ſenſe and knowledge alone that will acquire eſteem; theſe certainly are the firſt and neceſſary foundations for pleaſing, but they will by no means do, unleſs attended with manners and attention.

There have been people who have frequented the firſt companies all their life-time, and yet have never got rid of their natural ſtiffneſs and awkwardneſs; but have continued as vulgar as if they were never out of a ſervant's hall;

hall: this has been owing to careleſsneſs, and a want of attention to the manners and behaviour of others.

2. There are a great many people likewiſe who buſy themſelves the whole day, and who in fact do nothing. They have poſſibly taken up a book for two or three hours, but from a certain inattention that grows upon them the more it is indulged, know no more of the contents than if they had not looked into it; nay, it is impoſſible for any one to retain what he reads, unleſs he reflects and reaſons upon it as he goes on. When they have thus lounged away an hour or two, they will ſaunter into company, without attending to any thing that paſſes there; but, if they think at all, are thinking of ſome trifling matter that ought not to occupy their attention; thence perhaps they go to the play, where they ſtare at the company and the lights, without attending to the piece, the very thing they went to ſee.

3. In this manner they wear away their hours, that might otherwiſe be employed to their improvement and advantage. This ſilly ſuſpenſion of thought they would have paſs for *abſence of mind*—Ridiculous!—Wherever you are, let me recommend it to you to pay an attention to all that paſſes; obſerve the characters of the perſons you are with, and the ſubjects of their converſation; liſten to every thing that is ſaid, ſee every thing that is done, and (according to the vulgar ſaying) have your eyes and your ears about you.

4. A continual inattention to matters that occur is the characteriſtic of a weak mind; the man who gives way to it is little elſe than a trifler, a blank in ſociety, which every ſenſible perſon overlooks; ſurely what is worth doing is worth doing well, and nothing can be well done if not properly attended to. When I hear a man ſay, on being aſked about any thing that was ſaid or done in his preſence, "that truly he did not mind it," I am ready to knock the fool down. *Why* did he not mind it?—What had he elſe to do?—A man of ſenſe and faſhion never makes uſe of this paltry plea; he never complains of a treacherous memory, but attends to and remembers every thing that is either ſaid or done.

5. Whenever, then, you go into good company, that is, the company of people of faſhion, obſerve carefully their behaviour, their addreſs, and their manner; imitate it as far as in your power. Your attention, if poſſible, ſhould be ſo ready as to obſerve every perſon in the room at once, their motions, their looks, and their turns of expreſſion, and that without ſtaring or ſeeming to be an obſerver. This kind of obſervation may be acquired by care and practice, and will be found of the utmoſt advantage to you, in the courſe of life.

## *Abſence of Mind.*

1. HAVING mentioned abſence of mind, let me be more particular concerning it.

What the world calls an abſent man is generally either a very affected one or a very weak one; but whether weak or affected, he is, in company, a very diſagreeable man. Loſt in thought, or poſſibly in no thought at all, he is a ſtranger to every one preſent, and to every thing that paſſes; he knows not his beſt friends, is deficient in every act of good manners, unobſervant of the actions of the company, and inſenſible to his own.

2. His anſwers are quite the reverſe of what they ought to be; talk to him of one thing, he replies, as of another. He forgets what he ſaid laſt, leaves his hat in one room, his cane in another, and his ſword in a third; nay, if it was not for his buckles, he would even leave his ſhoes behind him. Neither his arms nor his legs ſeem to be a part of his body, and his head is never in a right poſition. He joins not in the general converſation, except it be by fits and ſtarts, as if awaking from a dream: I attribute this either to weakneſs or affectation.

3. His ſhallow mind is poſſibly not able to attend to more than one thing at a time; or he would be ſuppoſed wrapt up in the inveſtigation of ſome very important matter. Such men as Sir Iſaac Newton or Mr. Locke might occaſionally have ſome excuſe for abſence of mind; it might

might proceed from that intenſeneſs of thought that was neceſſary at all times for the ſcientific ſubjects they were ſtudying; but, for a young man, and a man of the world, who has no ſuch plea to make, abſence of mind is a rudeneſs to the company, and deſerves the ſevereſt cenſure.

4. However inſignificant a company may be; however trifling their converſation; while you are with them, do not ſhew them by any inattention that you think them trifling: that can never be the way to pleaſe, but rather fall in with their weakneſs than otherwiſe, for to mortify, or ſhew the leaſt contempt to thoſe we are in company with, is the greateſt rudeneſs we can be guilty of, and what few can forgive.

5. I never yet found a man inattentive to the perſon he feared, or the woman he loved; which convinces me, that abſence of mind is to be got the better of, if we think proper to make the trial; and believe me, it is always worth the attempt.

Abſence of mind is a tacit declaration that thoſe we are in company with are not worth attending to; and what can be a greater affront?—Beſides, can an abſent man improve by what is ſaid or done in his preſence?—No; he may frequent the beſt companies for years together, and all to no purpoſe. In ſhort, a man is neither fit for buſineſs nor converſation, unleſs he can attend to the object before him, be that object what it will.

## *Knowledge of the World.*

1. A Knowledge of the world, by our own experience and obſervation, is ſo neceſſary, that without it, we ſhall act very abſurdly, and frequently give offence, when we do not mean it. All the learning and parts in the world will not ſecure us from it. Without an acquaintance with life, a man may ſay very good things, but time them ſo ill, and addreſs them ſo improperly, that he had much better be ſilent. Full of himſelf and his own

buſineſs, and inattentive to the circumſtances and ſituations of thoſe he converſes with, he vents it without the leaſt diſcretion, ſays things that he ought not to ſay, confuſes ſome, ſhocks others, and puts the whole company in pain, leſt what he utters next ſhould prove worſe than the laſt. The beſt direction I can give you in this matter, is rather to fall in with the converſation of others, than ſtart a ſubject of your own: rather ſtrive to put them more in conceit with themſelves, than to draw their attention to you.

2. A novice in life, he who knows little of mankind, but what he collects from books, lays it down as a maxim, that moſt men love flattery; in order therefore to pleaſe, he will flatter: but, how? Without regard either to circumſtances or occaſion. Inſtead of thoſe delicate touches, thoſe ſoft tints, that ſerve to heighten the piece, he lays on his colours with a heavy hand, and daubs where he means to adorn; in other words, he will flatter ſo unſeaſonably, and, at the ſame time, ſo groſsly, that while he wiſhes to pleaſe, he puts out of countenance, and is ſure to offend. On the contrary, a man of the world, one who has made life his ſtudy, knows the power of flattery as well as he; but, then, he knows how to apply it; he watches the opportunity, and does it indirectly, by inference, compariſon and hint.

3. Man is made up of ſuch a variety of matter, that, to ſearch him thoroughly, requires time and attention; for, though we are all made of the ſame materials, and have all the ſame paſſions, yet, from a difference in their proportion and combination, we vary in our diſpoſitions; what is agreeable to one is diſagreeable to another, and what one ſhall approve, another ſhall condemn. Reaſon is given us to controul theſe paſſions, but ſeldom does it. Application therefore to the reaſon of any man will frequently prove ineffectual, unleſs we endeavour at the ſame time to gain his heart.

4. Wherever then you are, ſearch into the characters of men; find out, if poſſible, their foible, their governing paſſion, or their particular merit; take them on their weak ſide, and you will generally ſucceed; their prevailing

ing vanity you may readily diſcover, by obſerving their favourite topic of converſation, for every one talks moſt of what he would be thought moſt to excel in.

5. The time ſhould alſo be judiciouſly made choice of. Every man has his particular times when he may be applied to with ſucceſs, the *mollia tempora fandi:* but theſe times are not all the day long; they muſt be found out, watched, and taken advantage of. You could not hope for ſucceſs in applying to a man about one buſineſs, when he was taken up with another, or when his mind was affected with exceſs of grief, anger, or the like.

6. You cannot judge of other men's minds better than by ſtudying your own; for, though ſome men have one foible, and another has another, yet men, in general, are very much alike. Whatever pleaſes or offends you, will, in ſimilar circumſtances, pleaſe or offend others; if you find yourſelf hurt when another makes you feel his ſuperiority, you will certainly, upon the common rule of right, *do as you would be done by*, take care not to let another feel your ſuperiority, if you have it; eſpecially if you wiſh to gain his intereſt or eſteem.

7. If diſagreeable inſinuations, open contradictions, or oblique ſneers vex and anger you, would you uſe them where you wiſhed to pleaſe? Certainly not. Obſerve then, with care, the operations of your own mind, and you may, in a great meaſure, read all mankind.

I will allow that one bred up in a cloiſter or college, may reaſon well on the ſtructure of the human mind; he may inveſtigate the nature of man, and give a tolerable account of his head, his heart, his paſſions, and his ſentiments: but at the ſame time he may know nothing of him; he has not lived with him, and of courſe can know but little how thoſe ſentiments or thoſe paſſions will work-he muſt be ignorant of the various prejudices, propenſities and antipathies that always bias him and frequently determine him.

8. His knowledge is acquired only from theory, which differs widely from practice; and if he forms his judgment from that alone, he muſt be often deceived; whereas a man of the world, one who collects his knowledge

ledge from his own experience and obſervation, is ſeldom wrong; he is well acquainted with the operations of the human mind, prys into the heart of man; reads his words, before they are uttered; ſees his actions, before they are performed; knows what will pleaſe and what will diſpleaſe, and foreſees the event of moſt things.

9. Labour then to acquire this intuitive knowledge; attend carefully to the addreſs, the arts and manners of thoſe acquainted with life, and endeavour to imitate them. Obſerve the means they take, to gain the favour and conciliate the affections of thoſe they aſſociate with; purſue thoſe means, and you will ſoon gain the eſteem of all that know you.

How often have we ſeen men governed by perſons very much their inferiors in point of underſtanding, and even without their knowing it? A proof that ſome men have more worldly dexterity than others: they find out the weak and unguarded part, make their attack there, and the man ſurrenders.

10. Now from a knowledge of mankind we ſhall learn the advantage of two things, the command of our temper and our countenance: a trifling, diſagreeable incident ſhall perhaps anger one unacquainted with life, or confound him with ſhame; ſhall make him rave like a madman, or look like a fool: but a man of the world will never underſtand what he cannot or ought not to reſent. If he ſhould chance to make a ſlip himſelf, he will ſtifle his confuſion, and turn it off with a jeſt; recovering it with coolneſs.

11. Many people have ſenſe enough to keep their own ſecrets; but from being unuſed to a variety of company, have unfortunately ſuch a tell-tale countenance, as involuntarily declares what they would wiſh to conceal. This is a great unhappineſs, and ſhould, as ſoon as poſſible, be got the better of.

That coolneſs of mind and evenneſs of countenance, which prevents a diſcovery of our ſentiments, by our words, our actions, or our looks, is too neceſſary to paſs unnoticed.

12. A man

12. A man who cannot hear diſpleaſing things, without viſible marks of anger or uneaſineſs; or pleaſing ones, without a ſudden burſt of joy, a chearful eye, or an expanded face, is at the mercy of every knave; for either they will deſignedly pleaſe or provoke you themſelves, to catch your unguarded looks; or they will ſeize the opportunity thus to read your very heart, when any other ſhall do it. You may poſſibly tell me, that this coolneſs muſt be natural, for if not, you can never acquire it.

13. I will admit the force of conſtitution, but people are very apt to blame that for many things they might readily avoid. Care, with a little reflection, will ſoon give you this maſtery of your temper and your countenance. If you find yourſelf ſubject to ſudden ſtarts of paſſion, determine with yourſelf not to utter a ſingle word till your reaſon has recovered itſelf; and reſolve to keep your countenance as unmoved as poſſible.

14. As a man who at a card-table can preſerve a ſerenity in his looks, under good or bad luck, has conſiderably the advantage of one who appears elated with ſucceſs, or caſt down with ill fortune, from our being able to read his cards in his face; ſo the man of the world, having to deal with one of theſe babbling countenances, will take care to profit by the circumſtance, let the conſequence, to him with whom he deals, be as injurious as it may.

15. In the courſe of life, we ſhall find it neceſſary very often to put on a pleaſing countenance when we are exceedingly diſpleaſed; we muſt frequently ſeem friendly when we are quite otherwiſe. I am ſenſible it is difficult to accoſt a man with ſmiles whom we know to be our enemy; but what is to be done? On receiving an affront, if you cannot be juſtified in knocking the offender down, you muſt not notice the offence; for, in the eye of the world, taking an affront calmly is conſidered as cowardice.

16. If fools ſhould attempt at any time to be witty upon you, the beſt way is not to know their witticiſms are levelled at you, but to conceal any uneaſineſs it may give you: but, ſhould they be ſo plain that you cannot be thought ignorant of their meaning, I would recommend,

rather

rather than quarrel with the company, joining even in the laugh againſt yourſelf: allow the jeſt to be a good one, and take it in ſeeming good humour. Never attempt to retaliate the ſame way, as that would imply you were hurt. Should what is ſaid wound your honour or your moral character, there is but one proper reply, which I hope you will never be obliged to have recourſe to.

17. Remember there are but two alternatives for a gentleman; extreme politeneſs, or the ſword. If a man openly and deſignedly affronts you, call him out; but, if it does not amount to an open inſult, be outwardly civil; if this does not make him aſhamed of his behaviour, it will prejudice every by-ſtander in your favour, and inſtead of being diſgraced you will come off with honour. Politeneſs to thoſe we do not reſpect, is no more a breach of faith than *your humble ſervant* at the bottom of a challenge; they are univerſally underſtood to be things of courſe.

18. Wrangling and quarreling are characteriſtic of a weak mind: leave that to the women, be *you* always above it. Enter into no ſharp conteſt, and pride yourſelf in ſhewing, if poſſible, more civility to your antagoniſt than to any other in the company; this will infallibly bring over all the laughter to your ſide, and the perſon you are contending with will be very likely to confeſs you have behaved very handſomely throughout the whole affair.

19. Experience will teach us that though all men conſiſt principally of the ſame materials, as I before took notice, yet from a difference in their proportion, no two men are uniformly the ſame: we differ from one another, and we often differ from ourſelves, that is, we ſometimes do things utterly inconſiſtent with the general tenor of our characters. The wiſeſt man will occaſionally do a weak thing; the moſt honeſt man, a wrong thing; the proudeſt man, a mean thing; and the worſt of men will ſometimes do a good thing.

20. On this account, our ſtudy of mankind ſhould not be general; we ſhould take a frequent view of individuals, and though we may upon the whole form a judgment

judgment of the man from his prevailing paſſion or his general character, yet it will be prudent not to determine, till we have waited to ſee the operations of his ſubordinate appetites and humours.

21. For example; a man's general character may be that of ſtrictly honeſt; I would not diſpute it, becauſe I would not be thought envious or malevolent; but I would not rely upon this general character, ſo as to entruſt him with my fortune or my life. Should this honeſt man, as is not uncommon, be my rival in power, intereſt, or love, he may poſſibly do things that in other circumſtances he would abhor; and power, intereſt and love, let me tell you, will often put honeſty to the ſevereſt trial, and frequently overpower it. I would then ranſack this honeſt man to the bottom, if I wiſhed to truſt him, and as I found him, would place my confidence accordingly.

22. One of the great compoſitions in our nature is vanity, to which, all men, more or leſs, give way. Women have an intolerable ſhare of it. No flattery, no adulation is too groſs for them; thoſe who flatter them moſt pleaſe them beſt, and they are moſt in love with him who pretends to be moſt in love with them: and the leaſt ſlight or contempt of them is never forgotten. It is in ſome meaſure the ſame with men; they will ſooner pardon an injury than an inſult, and are more hurt by contempt than by ill-uſage. Though all men do not boaſt of ſuperior talents, though they pretend not to the abilities of a Pope, a Newton, or a Bolingbroke, every one pretends to have common ſenſe, and to diſcharge his office in life with common decency; to arraign therefore, in any ſhape, his abilities or integrity in the department he holds, is an inſult he will not readily forgive.

23. As I would not have you truſt too implicitly to a man, becauſe the world gives him a good character; ſo I muſt particularly caution you againſt thoſe who ſpeak well of themſelves. In general, ſuſpect thoſe who boaſt of or affect to have any one virtue above all others, for they are commonly impoſtors. There are exceptions however to this rule, for we hear of prudes that have been chaſte, bullies that have been brave, and ſaints that have been

been religious. Confide only where your own obſervation ſhall direct you; obſerve not only what is ſaid, but how it is ſaid, and if you have penetration, you may find out the truth better by your eyes than your ears; in ſhort, never take a character upon common report, but enquire into it yourſelf; for common report, though it is right in general, may be wrong in particulars.

24. Beware of thoſe who, on a ſlight acquaintance, make a tender of their friendſhip, and ſeem to place a confidence in you; 'tis ten to one but they deceive and betray you; however do not rudely reject them upon ſuch a ſuppoſition; you may be civil to them, though you do not entruſt them. Silly men are apt to ſolicit your friendſhip, and unboſom themſelves upon the firſt acquaintance; ſuch friends cannot be worth hearing, their friendſhip being as ſlender as their underſtanding; and if they proffer their friendſhip with a deſign to make a property of you, they are dangerous acquaintance indeed.

25. Not but the little friendſhips of the weak may be of ſome uſe to you, if you do not return the compliment; and it may not be amiſs to ſeem to accept thoſe of deſigning men, keeping them, as it were, in play, that they may not be openly your enemies; for their enmity is the next dangerous thing to their friendſhip. We may certainly hold their vices in abhorrence, without being marked out as their perſonal enemy. The general rule is to have a real reſerve with almoſt every one, and a ſeeming reſerve with almoſt no one; for it is very diſguſting to ſeem reſerved, and very dangerous not to be ſo. Few obſerve the true medium. Many are ridiculouſly myſterious upon trifles, and many indiſcreetly communicative of all they know.

26. There is a kind of ſhort-lived friendſhip that takes place among young men, from a connection in their pleaſures only; a friendſhip too often attended with bad conſequences. This companion of your pleaſures, young and unexperienced, will probably, in the heat of convivial mirth, vow a perpetual friendſhip, and unfold himſelf to you without the leaſt reſerve; but new aſſociations, change of fortune, or change of place, may ſoon break

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this ill-timed connection, and an improper uſe may be made of it.

27 Be one, if you will, in young companies, and bear your part like others in the ſocial feſtivity of youth; nay, truſt them with your innocent frolics, but keep your ſerious matters to yourſelf; and if you muſt at any time make *them* known, let it be to ſome tried friend of great experience; and that nothing may tempt him to become your rival, let that friend be in a different walk of life from yourſelf.

Were I to hear a man making ſtrong proteſtations, and ſwearing to the truth of a thing, that is in itſelf probable and very likely to be, I ſhould doubt his veracity; for when he takes ſuch pains to make me believe it, it cannot be with a good deſign.

28. There is a certain eaſineſs or falſe modeſty in mo young people, that either makes them unwilling, or aſhamed to refuſe any thing that is aſked of them. There is alſo an unguarded openneſs about them that makes them the ready prey of the artful and deſigning. They are eaſily led away by the feigned friendſhips of a knave or a fool, and too raſhly place a confidence in them, that terminates in their loſs, and frequently in their ruin. Beware, therefore, as I ſaid before, of theſe proffered friendſhips; repay them with compliments, but not with confidence. Never let your vanity make you ſuppoſe that people become your friends upon a ſlight acquaintance; for good offices muſt be ſhewn on both ſides to create a friendſhip: it will not thrive, unleſs its love be mutual; and it requires time to ripen it.

29. There is ſtill among young people another kind of friendſhip merely nominal, warm indeed for the time, but fortunately of no long continuance. This friendſhip takes its riſe from their purſuing the ſame courſe of riot and debauchery; their purſes are open to each other, they tell one another all they know, they embark in the ſame quarrels, and ſtand by each other on all occaſions. I ſhould rather call this a confederacy againſt good morals and good manners, and think it deſerves the ſevereſt laſh of the law; but they have the impudence to call it friend-

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ſhip. However, it is often as ſuddenly diſſolved as it is haſtily contracted; ſome accident diſperſes them, and they preſently forget each other, except it is to betray and laugh at their own egregious folly.

In ſhort, the ſum of the whole is, to make a wide difference between companions and friends; for a very agreeable companion has often proved a very dangerous friend.

## *Choice of Company.*

1. THE next thing to the choice of friends is the choice of your company.

Endeavour as much as you can, to keep good company, and the company of your ſuperiors: for you will be held in eſtimation according to the company you keep. By ſuperiors, I do not mean ſo much with regard to birth, as merit, and the light in which they are conſidered by the world.

2. There are two ſorts of good company; the one conſiſts of perſons of birth, rank, and faſhion; the other, of thoſe who are diſtinguiſhed by ſome peculiar merit, in any liberal art or ſcience; as men of letters, &c. and a mixture of theſe is what I would have underſtood by good company; for it is not what particular ſets of people ſhall call themſelves, but what the people in general acknowledge to be ſo, and are the accredited good company of the place.

3. Now and then, perſons without either birth, rank, or character, will creep into good company, under the protection of ſome conſiderable perſonage; but, in general, none are admitted of mean degree, or infamous moral character.

In this faſhionable good company alone, can you learn the beſt manners and the beſt language; for, as there is no legal ſtandard to form them by, 'tis here they are eſtabliſhed.

It may poſſibly be queſtioned, whether a man has it always in his power to get into good company: undoubtedly,

edly, by deſerving it, he has; provided he is in circumſtances which enable him to live and appear in the ſtyle of a gentleman. Knowledge, modeſty, and good breeding, will endear him to all that ſee him; for without politeneſs, the ſcholar is no better than a pedant, the philoſopher than a cynic, the ſoldier than a brute, nor any man than a clown.

4. Though the company of men of learning and genius is highly to be valued, and occaſionally coveted, I would by no means have you always found in ſuch company. As they do not live in the world, they cannot have that eaſy manner and addreſs which I would wiſh you to acquire. If you can bear a part in ſuch company, it is certainly adviſeable to be in it ſometimes, and you will be the more eſteemed in other company by being ſo; but let it not engroſs you, leſt you be conſidered as one of the *literati*, which, however reſpectable in name, is not the way to riſe or ſhine in the faſhionable world.

5. But the company which, of all others, you ſhould carefully avoid, is that, which, in every ſenſe of the word, may be called *low*; low in birth, low in rank, low in parts, and low in manners; that company, who, inſignificant and contemptible in themſelves, think it an honour to be ſeen with *you*, and who will flatter your follies, nay, your very vices, to keep you with them.

6. Though *you* may think ſuch a caution unneceſſary, *I* do not; for many a young gentleman of ſenſe and rank has been led by his vanity to keep ſuch company, till he has been degraded, villified and undone.

The vanity I mean, is that of being the firſt of the company. This pride, though too common, is idle to the laſt degree. Nothing in the world lets a man down ſo much. For the ſake of dictating, being applauded and admired by this low company, he is diſgraced and diſqualified for better. Depend upon it, in the eſtimation of mankind, you will ſink or riſe to the level of the company you keep.

7. Be it then your ambition to get into the beſt company; and, when there, imitate their virtues, but not their vices. You have, no doubt, often heard of genteel

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and faſhionable vices. Theſe are whoring, drinking, and gaming. It has happened that ſome men, even with theſe vices, have been admired and eſteemed. Underſtand this matter rightly: it is not their vices for which they are admired; but for ſome accompliſhments they at the ſame poſſeſs; for their parts, their learning, or their good-breeding. Be aſſured, were they free from their vices, they would be much more eſteemed. In theſe mixed characters, the bad part is overlooked, for the ſake of the good.

8. Should you be unfortunate enough to have any vices of your own, add not to their number by adopting the vices of others. Vices of adoption are of all others the moſt unpardonable, for they have not inadvertency to plead. If people had no vices but their own, few would have ſo many as they have.

Imitate, then, only the imperfections you meet with; copy the politeneſs, the addreſs, the eaſy manners of well-bred people; and remember, let them ſhine ever ſo bright, if they have any vices, they are ſo many blemiſhes, which it would be as ridiculous to imitate, as it would to make an artificial wart upon one's face, becauſe ſome very handſome man had the misfortune to have a natural one upon his.

## *Laughter.*

1. LET us now deſcend to minuter matters, which tho' not ſo important as thoſe we have mentioned, are ſtill far from inconſiderable. Of theſe laughter is one.

Frequent and loud laughter is a ſure ſign of a weak mind, and no leſs characteriſtic of a low education. It is the manner in which low-bred men expreſs their ſilly joy, at ſilly things, and they call it being merry.

2. I do not recommend upon all occaſions a ſolemn countenance. A man may ſmile; but if he would be thought a gentleman and a man of ſenſe, he ſhould by

no means laugh. True wit never yet made a man of faſhion laugh; he is above it. It may create a ſmile, but as loud laughter ſhews, that a man has not the command of himſelf, every one who would wiſh to appear ſenſible, muſt abhor it.

A man's going to ſit down, on a ſuppoſition that he has a chair behind him, and falling for want of one, occaſions a general laugh, when the beſt piece of wit would not do it; a ſufficient proof how low and unbecoming laughter is.

3. Beſides, could the immoderate laugher hear his own noiſe, or ſee the faces he makes, he would deſpiſe himſelf for his folly. Laughter being generally ſuppoſed to be the effect of gaiety, its abſurdity is not properly attended to; but a little reflection will eaſily reſtrain it, and when you are told, it is a mark of low-breeding, I perſuade myſelf you will endeavour to avoid it.

4. Some people have a ſilly trick of laughing, whenever they ſpeak; ſo that they are always on the grin, and their faces are ever diſtorted. This and a thouſand other tricks, ſuch as ſcratching their heads, twirling their hats, fumbling with their button, playing with their fingers, &c. are acquired from a falſe modeſty at their firſt outſet in life. Being ſhame-faced in company, they try a variety of ways to keep themſelves in countenance; thus, they fall into thoſe aukward habits I have mentioned, which grow upon them, and in time become habitual.

Nothing is more repugnant likewiſe to good-breeding than horſe-play of any ſort romping, throwing things at one another's heads, and ſo on. They may paſs well enough with the mob, but they leſſen, and degrade the gentleman.

## *Sundry little Accompliſhments.*

1. I HAVE had reaſon to obſerve before, that various little matters, apparently trifling in themſelves, conſpire to form the *whole* of pleaſing, as in a well-finiſhed por-

portrait, a variety of colours combine to complete the piece. It not being neceſſary to dwell much upon them, I ſhall content myſelf with juſt mentioning them as they occur.

2. To do the honours of a table gracefully, is one of the outlines of a well-bred man; and to carve well, is an article, little as it may ſeem, that is uſeful twice every day, and the doing of which ill is not only troubleſome to one's ſelf, but renders us diſagreeable and ridiculous to others. We are always in pain for a man, who, inſtead of cutting up a fowl genteelly, is hacking for half an hour acroſs the bone, greaſing himſelf, and beſpattering the company with the ſauce. Uſe, with a little attention, is all that is requiſite to acquit yourſelf well in this particular.

3. To be well received, you muſt alſo pay ſome attention to your behaviour at table, where it is exceedingly rude to ſcratch any part of your body, to ſpit, or blow your noſe, if you can poſſibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the diſhes are removed, or to leave the table before grace is ſaid.

4. Drinking of healths is now growing out of faſhion, and is very unpolite in good company. Cuſtom once had made it univerſal, but the improved manners of the age now render it vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals, with an unneceſſary compliment? Abſtain then from this ſilly cuſtom, where you find it out of uſe; and uſe it only at thoſe tables where it continues general.

5. A polite manner of refuſing to comply with the ſolicitations of a company, is alſo very neceſſary to be learnt; for a young man who ſeems to have no will of his own, but does every thing that is aſked of him, may be a very good natured fellow, but he is a very ſilly one. If you are invited to drink, at any man's houſe, more than you think is wholeſome, you may ſay, "you wiſh you could, but that ſo little makes you both drunk and ſick, that you ſhall only be bad company by doing it: of courſe, beg to be excuſed."

6. If deſired to play at cards deeper than you would, refuſe it ludicrouſly; tell them, "if you were ſure to "loſe, you might poſſibly ſit down; but that as fortune "may be favourable, you dread the thought of having "too much money, ever ſince you found what an incum-"brance it was to poor Harlequin, and therefore you are "reſolved never to put yourſelf in the way of winning "more than ſuch and ſuch a ſum a day." This light way of declining invitations to vice and folly, is more becoming a young man than philoſophical or ſententious refuſals, which would only be laughed at.

7. Now I am on the ſubject of cards, muſt not omit mentioning the neceſſity of playing them well and genteelly, if you would be thought to have kept good company. I would by no means recommend playing at cards, as a part of your ſtudy, leſt you ſhould grow too fond of it, and the conſequences prove bad. It were better not to know a diamond from a club, than to become a gambler; but, as cuſtom has introduced innocent card-playing at moſt friendly meetings, it marks the gentleman to handle them genteelly, and play them well; and as I hope you will play only for ſmall ſums, ſhould you loſe your money, pray loſe it with temper; or win, receive your winnings without either relation or greedineſs.

8. To write well and correct, and in a pleaſing ſtile, is another part of polite education. Every man who has the uſe of his eyes and his right-hand, can write whatever hand he pleaſes. Nothing is ſo illiberal as a ſchool-boy's ſcrawl. I would not have you learn a ſtiff formal hand-writing, like that of a ſchool-maſter, but a genteel, legible, and liberal hand, and to be able to write quick. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors, the other. Epiſtolary correſpondence ſhould not be carried on in a ſtudied or affected ſtyle, but the language ſhould flow from the pen, as naturally and as eaſily as it would from the mouth. In ſhort a letter ſhould be penned in the ſame ſtyle as you would talk to your friend, if he was preſent.

9. If writing well ſhews the gentleman, much more ſo does ſpelling well. It is ſo eſſentially neceſſary for a gentleman, or a man of letters, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Words in books are generally well ſpelled, according to the orthography of the age; reading therefore with attention will teach every one to ſpell right. It ſometimes happens that words ſhall be ſpelled differently by different authors; but, if you ſpell them upon the authority of one in eſtimation of the public, you will eſcape ridicule. Where there is but one way of ſpelling a word, by your ſpelling it wrong, you will be ſure to be laughed at. For a *woman* of a tolerable education would laugh at and deſpiſe her lover, if he wrote to her, and the words were ill ſpelled. Be particularly attentive then to your ſpelling.

10. There is nothing that a man at his firſt appearance in life ought more to dread than having any ridicule fixed on him. In the eſtimation even of the moſt rational men, it will leſſen him, but ruin him with all the reſt. Many a man has been undone by a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, air, or addreſs. To have the appellation of ill-bred, aukward, muttering, left-legged, or any other tacked always to your name, would injure you more than you are aware of; avoid then theſe little defects (and they are eaſily avoided) and you need never fear a nick-name.

11. Some young men are apt to think, that they cannot be complete gentlemen, without becoming men of pleaſure. A rake is made up of the meaneſt and moſt diſgraceful vices. They all combine to degrade his character, and ruin his health and fortune. A man of pleaſure will refine upon the enjoyments of the age, attend them with decency, and partake of them becomingly.

12. Indeed, he is too often leſs ſcrupulous than he ſhould be, and frequently has cauſe to repent it. A man of pleaſure, at beſt, is but a diſſipated being, and what the rational part of mankind muſt abhor; I mention it, however, leſt, in taking up the man of pleaſure, you ſhould fall into the rake; for of two evils, always chuſe the leaſt.

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A diſſolute, flagitious footman may make as good a rake as a man of the firſt quality. Few men can be men of pleaſure; every man may be a rake.

13. There is a certain dignity that ſhould be preſerved in all our pleaſures; in love, a man may loſe his heart, without loſing his noſe; at table, a man may have a diſtinguiſhing palate, without being a glutton; he may love wine, without being a drunkard; he may game, without being a gambler, and ſo on.

14. Every virtue has its kindred vice, and every pleaſure its neighbouring diſgrace. Temperance and moderation mark the gentleman; but exceſs, the blackguard. Attend carefully, then, to the line that divides them; and remember, ſtop rather a yard ſhort, than ſtep an inch beyond it. Weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and I will leave you to your own determination.

15. A gentleman has ever ſome regard alſo to the *choice* of his amuſements. If at cards, he will not be ſeen at cribbage, all-fours, or putt; or, in ſports of exerciſe, at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c. but will preſerve a propriety in every part of his conduct; knowing that any imitation of the manners of the mob, will unavoidably ſtamp him with vulgarity. There is another amuſement too, which I cannot help calling illiberal, that is, playing upon any muſical inſtrument.

16. Muſic is commonly reckoned one of the liberal arts, and undoubtedly is ſo; but to be piping or fiddling at a concert is degrading to a man of faſhion. If you love muſic, hear it; pay fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

17. Secreſy is another characteriſtic of good-breeding. Be careful not to tell in one company what you ſee or hear in another; much leſs to divert the preſent company at the expence of the laſt. Things apparently indifferent may, when often repeated and told abroad, have much more ſerious conſequences than imagined. In converſa-

tion there is generally a tacit reliance, that what is ſaid will not be repeated; and a man, though not enjoined to ſecrecy, will be excluded company, if found to be a tatler; beſides, he will draw himſelf into a thouſand ſcrapes, and every one will be afraid to ſpeak before him.

17. Pulling out your watch in company unaſked, either at home or abroad, is a mark of ill breeding; if at home, it appears as if you were tired of your company, and wiſhed them to be gone; if abroad, as if the hours drag heavily, and you wiſhed to be gone yourſelf. If you want to know the time, withdraw; beſides, as the taking what is called a French leave was introduced, that on one perſon's leaving the company the reſt might not be diſturbed, looking at your watch does what that piece of politeneſs was deſigned to prevent; it is a kind of dictating to all preſent, and telling them it is time, or almoſt time, to break up.

19. Among other things, let me caution you againſt ever being in a hurry; a man of ſenſe may be in haſte, but he is never in a hurry; convinced that hurry is the ſureſt way to make him do, what he undertakes, ill. To be in a hurry, is a proof that the buſineſs we embark in is too great for us; of courſe, it is the mark of little minds, that are puzzled and perplexed, when they ſhould be cool and deliberate; they wiſh to do every thing at once, and are thus able to do nothing. Be ſteady then in all your engagements; look round you, before you begin; and remember that you had better do half of them well, and leave the reſt undone, than to do the whole indifferently.

20. From a kind of falſe modeſty, moſt young men are apt to conſider familiarity as unbecoming. Forwardneſs I allow is ſo; but there is a decent familiarity that is neceſſary in the courſe of life. Mere formal viſits, upon formal invitations, are not the thing; they create no connection, nor will they prove of ſervice to you; it is the careleſs and eaſy ingreſs and egreſs, at all hours, that ſecures an acquaintance to our intereſt, and this is acquired by a reſpectful familiarity entered into, without forfeiting your conſequence.

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21. In acquiring new acquaintance, be careful not to neglect your old, for a ſlight of this kind is ſeldom forgiven. If you cannot be with your former acquaintance ſo often as you uſed to be, while you had no others, take care not to give them cauſe to think you neglect them; call upon them frequently, though you cannot ſtay long with them; tell them you are ſorry to leave them ſo ſoon, and nothing ſhould take you away but certain engagements which good-manners oblige you to attend to; for it will be your intereſt to make all the friends you can, and as few enemies as poſſible.

22. By friends, I would not be underſtood to mean confidential ones; but perſons who ſpeak of you reſpectfully, and who, conſiſtent with their own intereſt, would wiſh to be of ſervice to you, and would rather do you good than harm.

Another thing I muſt recommend to you, as characteriſtic of a polite education, and of having kept good company, is a graceful manner of conferring favours. The moſt obliging things may be done ſo awkwardly as to offend, while the moſt diſagreeable things may be done ſo agreeably as to pleaſe.

23. A few more articles of general advice, and I have done; the firſt is on the ſubject of vanity. It is the common failing of youth, and as ſuch ought to be carefully guarded againſt. The vanity I mean, is that which, if given way to, ſtamps a man a coxcomb, a character he will find a difficulty to get rid of, perhaps as long as he lives. Now this vanity ſhews itſelf in a variety of ſhapes; one man ſhall pride himſelf in taking the lead in all converſations, and peremptorily deciding upon every ſubject; another, deſirous of appearing ſucceſsful among the women, ſhall inſinuate the encouragement he has met with, the conqueſts he makes, and perhaps boaſt of favours he never received; if he ſpeaks the truth, he is ungenerous; if falſe, he is a villain; but whether true or falſe, he defeats his own purpoſes, overthrows the reputation he wiſhes to erect, and draws upon himſelf contempt in the room of reſpect.

24. Some men are vain enough to think they acquire conſequence by alliance, or by an acquaintance with perſons of diſtinguiſhed character or abilities; hence they are eternally talking of their grandfather, Lord ſuch-a-one; their kinſman, Sir William ſuch-a-one; or their intimate friend, Dr. ſuch-a-one, with whom, perhaps, they are ſcarce acquainted. If they are ever found out (and that they are ſure to be, one time or other) they become ridiculous and contemptible; but even admitting what they ſay to be true, what then? A man's intrinſic merit does not riſe from an ennobled alliance, or a reputable acquaintance.

25. A rich man never borrows. When angling for praiſe, modeſty is the ſureſt bait. If we would wiſh to ſhine in any particular character, we muſt never affect that character. An affectation of courage will make a man paſs for a bully; an affectation of wit, for a coxcomb; and an affectation of ſenſe, for a fool. Not that I would recommend baſhfulneſs or timidity: no; I would have every one know his own value, yet not diſcover that he knows it, but leave his merit to be found out by others.

26. Another thing worth your attention is, if in company with an inferior, not to let him feel his inferiority; if he diſcovers it himſelf without your endeavours, the fault is not yours, and he will not blame you; but if you take pains to mortify him, or to make him feel himſelf inferior to you in abilities, fortune, or rank, it is an inſult that will not readily be forgiven. In point of abilities, it would be unjuſt, as they are out of his power; in point of rank or fortune, it is ill-natured and ill-bred.

27. This rule is never more neceſſary than at table, where there cannot be a greater inſult than to help an inferior to a part he diſlikes, or a part that may be worſe than ordinary, and to take the beſt to yourſelf. If you at any time invite an inferior to your table, you put him, during the time he is there, upon an equality with you, and it is an act of the higheſt rudeneſs to treat him in any reſpect ſlightingly. I would rather double my attention

to

to ſuch a perſon, and treat him with additional reſpect, leſt he ſhould even ſuppoſe himſelf neglected.

28. There cannot be a greater ſavageneſs, or cruelty, or any thing more degrading to a man of faſhion, than to put upon or take unbecoming liberties with him, whoſe modeſty, humility, or reſpect, will not ſuffer him to retaliate. True politeneſs conſiſts in making every body happy about you; and as to mortify is to render unhappy, it can be nothing but the worſt of breeding. Make it a rule, rather to flatter a perſon's vanity than otherwiſe; make him, if poſſible, more in love with himſelf, and you will be certain to gain his eſteem; never tell him any thing he may not like to hear, nor ſay things that will put him out of countenance, but let it be your ſtudy on all occaſions to pleaſe: this will be making friends inſtead of enemies, and be a means of ſerving yourſelf in the end.

29. Never be witty at the expence of any one preſent, nor gratify that idle inclination which is too ſtrong in moſt young men, I mean, laughing at, or ridiculing the weakneſſes or infirmities of others, by way of diverting the company, or diſplaying your own ſuperiority. Moſt people have their weakneſſes, their peculiar likings and averſions. Some cannot bear the ſight of a cat; others the ſmell of cheeſe, and ſo on; was you to laugh at theſe men for their antipathies, or by deſign or inattention to bring them in their way, you could not inſult them more.

30. You may poſſibly thus gain the laugh on your ſide, for the preſent, but it will make the perſon, perhaps, at whoſe expence you are merry, your enemy for ever after; and even thoſe who laugh with you, will, on a little reflection, fear you and probably deſpiſe you; whereas to procure what *one* likes, and to remove what the *other* hates, would ſhew them that they were objects of your attention, and poſſibly make them more your friends than much greater ſervices would have done.

31. If you have wit, uſe it to pleaſe, but not to hurt. You may ſhine, but take care not to ſcorch. In ſhort, never ſeem to ſee the faults of others. Though among

the maſs of men there are, doubtleſs, numbers of fools and knaves, yet were we to tell every one of theſe we meet with, that we know them to be ſo, we ſhould be in perpetual war. I would deteſt the knave and pity the fool, wherever I found him, but I would let neither of them know unneceſſarily that I did ſo; as I would not be induſtrious to make myſelf enemies. As one muſt pleaſe others then, in order to be pleaſed one's-ſelf; conſider what is agreeable to you muſt be agreeable to them, and conduct yourſelf accordingly.

32. Whiſpering in company is another act of ill-breeding; it ſeems to inſinuate either that the perſons whom we would not wiſh ſhould hear, are unworthy of our confidence, or it may lead them to ſuppoſe we are ſpeaking improperly of them; on both accounts, therefore, abſtain from it.

So pulling out one letter after another and reading them in company, or cutting or paring one's nails, is unpolite and rude. It ſeems to ſay, we are weary of the converſation, and are in want of ſome amuſement to paſs away the time.

33. Humming a tune to ourſelves, drumming with our fingers on the table, making a noiſe with our feet, and ſuch like, are all breaches of good manners, and indications of our contempt for the perſons preſent; therefore they ſhould not be indulged.

Walking faſt in the ſtreets is a mark of vulgarity, implying hurry of buſineſs; it may appear well in a mechanic or tradeſman, but ſuits ill with the character of a gentleman or a man of faſhion.

Staring any perſon you meet, full in the face, is an act alſo of ill-breeding; it looks as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

34. Eating quick, or very ſlow, at meals, is characteriſtic of the vulgar; the firſt infers poverty, that you have not had a good meal for ſome time; the laſt, if abroad, that you diſlike your entertainment: if at home, that you are rude enough to ſet before your friends what you cannot eat yourſelf. So again, eating your ſoups with your

your noſe in the plate is vulgar; it has the appearance of being uſed to hard work, and of courſe an unſteady hand.

## *Dignity of Manners.*

1. A Certain dignity of manners is abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable in the world.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow, and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubs you their dependent and led captain. It gives your inferiors juſt, but troubleſome and improper claims of equality. A joker is near a-kin to a buffoon; and neither of them is the leaſt related to wit.

2. Mimicry, the favourite amuſement of little minds, has been ever the contempt of great ones. Never give way to it yourſelf, nor ever encourage it in others; it is the moſt illiberal of all buffoonery; it is an inſult on the perſon you mimic; and inſults, I have often told you, are ſeldom forgiven.

As to a mimic or a wag, he is little elſe than a buffoon, who will diſtort his mouth and his eyes to make people laugh. Be aſſured, no one perſon ever demeaned himſelf to pleaſe the reſt, unleſs he wiſhed to be thought the Merry-Andrew of the company, and whether this character is reſpectable, I will leave you to judge.

3. If a man's company is coveted on any other account than his knowledge, his good ſenſe, or his manners, he is ſeldom reſpected by thoſe who invite him, but made uſe of only to entertain. "Let's have ſuch a one, for he ſings a good ſong, or he is always joking or laughing;" or "let's ſend for ſuch a one, for he is a good bottle companion;" theſe are degrading diſtinctions, that pre-

clude all reſpect and eſteem. Whoever is *had* (as the phraſe is) for the ſake of any qualification, ſingly, is merely that thing he *is had* for, is never conſidered in any other light, and, of courſe, never properly reſpected, let his intrinſic merits be what they will.

4. You may poſſibly ſuppoſe this dignity of manners to border upon pride; but it differs as much from pride, as true courage from bluſtering.

To flatter a perſon right or wrong, is abject flattery, and to conſent readily to every thing propoſed by a company, be it ſilly or criminal, is full as degrading, as to diſpute warmly upon every ſubject, and to contradict upon all occaſions. To preſerve dignity, we ſhould modeſtly aſſert our own ſentiments, though we politely acquieſce in thoſe of others.

So again, to ſupport dignity of character, we ſhould neither be frivolouſly curious about trifles, not be laboriouſly intent on little objects that deſerve not a moment's attention; for this implies an incapacity in matters of greater importance.

A great deal likewiſe depends upon our air, addreſs, and expreſſions; an auk ard addreſs and vulgar expreſſions infer either a low turn of mind, or a low education.

5. Inſolent contempt, or low envy, is incompatible alſo with dignity of manners. Low-bred perſons, fortunately lifted in the world, in fine cloaths and fine equipages, will inſolently look down on all thoſe who cannot afford to make as good an appearance; and they openly envy thoſe who perhaps make a better. They alſo dread the being ſlighted; of courſe, are ſuſpicious, nd captious; are uneaſy themſelves, and make every body elſe ſo about them.

6. A certain degree of outward ſerioufneſs in looks and actions gives dignity, while a conſtant ſmirk upon the face (with that inſipid ſilly ſmile, fools have when they would be civil) and whiffling motions, are ſtrong marks of futility.

But above all, a dignity of character is to be acquired beſt by a certain firmneſs in all our actions. A mean, timid, and paſſive complaiſance, lets a man down more than

than he is aware of: but ſtill his firmneſs or reſolution ſhould not extend to brutality, but be accompanied with a peculiar and engaging ſoftneſs, or mildneſs.

7. If you diſcover any haſtineſs in your temper, and find it apt to break out into rough and unguarded expreſſions, watch it narrowly, and endeavour to curb it; but let no complaiſance, no weak deſire of pleaſing, no wheedling, urge you to do that which diſcretion forbids; but perſiſt and perſevere in all that is right. In your connections and friendſhips, you will find this rule of uſe to you. Invite and preſerve attachments, by your firmneſs; but labour to keep clear of enemies, by a mildneſs of behaviour. Diſarm thoſe enemies you may unfortunately have, (and few are without them) by a gentleneſs of manner, but make them feel the ſteadineſs of your juſt reſentment; for there is a wide difference between bearing malice and a determined ſelf-defence; the one is imperious, but the other is prudent and juſtifiable.

8. In directing your ſervants, or any perſon you have a right to command; if you deliver your orders mildly, and in that engaging manner which every gentleman ſhould ſtudy to do, you will be chearfully, and conſequently, well obeyed: but if tyrannically, you would be very unwillingly ſerved, if ſerved at all. A cool, ſteady determination ſhould ſhew that you *will* be obeyed, but a gentleneſs in the manner of enforcing that obedience ſhould make ſervice a chearful one. Thus will you be loved without being deſpiſed, and feared without being hated.

9. I hope I need not mention vices. A man who has patiently been kicked out of company, may have as good a pretence to courage, as one rendered infamous by his vices, may to dignity of any kind; however, of ſuch conſequence are appearances, that an outward decency, and an affected dignity of manners, will even keep ſuch a man the longer from ſinking. If therefore you ſhould unfortunately have no intrinſic merit of your own, keep up, if poſſible, the appearance of it; and the world will poſſibly give you credit for the reſt. A verſatility of manner is as

neceſſary in ſocial life, as a verſatility of parts in political. This is no way blameable, if not uſed with an ill deſign. We muſt, like the cameleon, then, put on the hue of the perſons we wiſh to be well with; and it ſurely can never be blameable, to endeavour to gain the good-will or affection of any one, if, when obtained, we do not mean to abuſe it.

## *Rules for Converſation.*

1. JACK LIZARD was about fifteen when he was firſt entered in the univerſity, and being a youth of a great deal of fire, and a more than ordinary application to his ſtudies, it gave his converſation a very particular turn. He had too much ſpirit to hold his tongue in company; but at the ſame time ſo little acquaintance with the world, that he did not know how to talk like other people.

2. After a year and an half's ſtay at the univerſity, he came down among us to paſs away a month or two in the country. The firſt night after his arrival, as we were at ſupper, we were all of us very much improved by *Jack's* table talk. He told us, upon the appearance of a diſh of wild-fowl, that according to the opinion of ſome natural philoſophers, they might be lately come from the moon.

3. Upon which the *Sparkler* burſting out into a laugh, he inſulted her with ſeveral queſtions, relating to the bigneſs and diſtance of the moon and ſtars; and after every interrogatory would be winking upon me, and ſmiling at his ſiſter's ignorance. *Jack* gained his point; for the mother was pleaſed, and all the ſervants ſtared at the learning of their young maſter. *Jack* was ſo encouraged at this ſucceſs, that for the firſt week he dealt wholly in paradoxes. It was a common jeſt with him to pinch one of his ſiſter's lap-dogs, and afterwards prove he could not feel it.

4. When

4. When the girls were ſorting a ſet of knots, he would demonſtrate to them that all the ribbons were of the ſame colour; or rather, ſays *Jack*, of no colour at all. My Lady *Lizard* herſelf, though ſhe was not a little pleaſed with her ſon's improvements, was one day almoſt angry with him; for having accidentally burnt her fingers as ſhe was lighting her lamp for her tea-pot, in the midſt of her auguiſh, *Jack* laid hold of the opportunity to inſtruct her that there was no ſuch thing as heat in fire. In ſhort, no day paſſed over our heads, in which *Jack* did not imagine he made the whole family wiſer than they were before.

5. That part of his converſation which gave me the moſt pain, was what paſſed among thoſe country gentlemen that came to viſit us. On ſuch occaſions *Jack* uſually took upon him to be the mouth of the company; and thinking himſelf obliged to be very merry, would entertain us with a great many odd ſayings and abſurdities of their college cook. I found this fellow had made a very ſtrong impreſſion upon *Jack's* imagination; which he never conſidered was not the caſe of the reſt of the company, till after many repeated trials he found that his ſtories ſeldom made any body laugh but himſelf.

6. I all this while looked upon *Jack* as a young tree ſhooting out into bloſſoms before its time; the redundancy of which, though it was a little unſeaſonable, ſeemed to foretell an uncommon fruitfulneſs.

In order to wear out the vein of pedantry which ran through his converſation, I took him out with me one evening, and firſt of all inſinuated to him this rule, which I had myſelf learned from a very great author, "To think "with the wiſe, but talk with the vulgar." *Jack's* good ſenſe ſoon made him reflect that he had expoſed himſelf to the laughter of the ignorant by a contrary behaviour; upon which he told me, that he would take care for the future to keep his notions to himſelf, and converſe in the common received ſentiments of mankind.

7. He at the ſame time deſired me to give him any other rules of converſation, which I thought might be for his improvement. I told him I would think of it; and accordingly, as I have a particular affection for the young man,

man, I gave him the next morning the following rules in writing, which may, perhaps, have contributed to make him the agreeable man he now is.

8. The faculty of interchanging our thoughts with one another, or what we expreſs by the word converſation, has always been repreſented by moral writers, as one of the nobleſt privileges of reaſon, and which more particularly ſets mankind above the brute part of the creation.

Though nothing ſo much gains upon the affections as this extempore eloquence, which we have conſtantly occaſion for, and are obliged to practice every day, we very rarely meet with any who excel in it.

9. The converſation of moſt men is diſagreeable, not ſo much for want of wit and learning, as of good-breeding and diſcretion.

It is not in every man's power, perhaps, to have fine parts, ſay witty things, or tell a ſtory agreeably; but every man may be polite if he pleaſes, at leaſt to a certain degree. Politeneſs has infinitely more power to make us eſteemed, and our company ſought after, than the moſt extraordinary parts or attainments we can be maſter of. Theſe ſeldom fail to create envy, and envy has always ſome ill-will in it.

10. If you reſolve to pleaſe, never ſpeak to gratify any particular vanity or paſſion of your own, but always with a deſign either to divert or inform the company. A man who only aims at one of theſe, is always eaſy in his diſcourſe. He is never out of humour at being interrupted, becauſe he conſiders that thoſe who hear him are the beſt judges whether what he was ſaying could either divert or inform them.

A modeſt perſon ſeldom fails to gain the good will of thoſe he converſes with, becauſe nobody envies a man who does not appear to be pleaſed with himſelf.

11. We ſhould talk extremely little of ourſelves. Indeed what can we ſay? It would be as imprudent to diſcover faults, as ridiculous to count over our fancied virtues. Our private and domeſtic affairs are no leſs improper to be introduced in converſation. What does it con-

concern the company how many horſes you keep in your ſtables?-or whether your ſervant is moſt knave or fool?

12. A man may equally affront the company he is in, by engroſſing all the talk, or obſerving a contemptuous ſilence.

Conform yourſelf to the taſte, character, and preſent humours of the perſons you converſe with; not but a perſon muſt follow his talent in converſation. Do not force nature; no one ever did it with ſucceſs.

If you have not a talent for humour, or raillery, or ſtory-telling, never attempt them.

13. Contain yourſelf alſo within the bounds of what you know; and never talk upon things you are ignorant of, unleſs it be with a view to inform yourſelf. A perſon cannot fail in the obſervance of this rule, without making himſelf ridiculous; and yet how often do we ſee it tranſgreſſed! Some, who on war or politics could talk very well, will be perpetually haranguing on works of genius, and the belles-lettres; others who are capable of reaſoning, and would make a figure in grave diſcourſe, will yet conſtantly aim at humour and pleaſantry, though with the worſt grace imaginable. Hence it is, that we ſee a man of merit ſometimes appear like a coxcomb, and hear a man of genius talk like a fool.

14. Before you tell a ſtory, it may be generally not amiſs to draw a ſhort character, and give the company a true idea of the principal perſons concerned in it; the beauty of moſt things conſiſting not ſo much in their being ſaid or done, as in their being ſaid or done by ſuch a particular perſon, or on ſuch a particular occaſion.

15. Notwithſtanding all the advantages of youth, few young people pleaſe in converſation; the reaſon is, that want of experience makes them poſitive, and what they ſay, is rather with a deſign to pleaſe themſelves, than any one elſe.

It is certain that age itſelf ſhall make many things paſs well enough, which would have been laugh'd at in the mouth of one much younger.

16. Nothing, however, is more inſupportable to men of ſenſe, than an empty formal man who ſpeaks in proverbs,

verbs, and decides all controverſies with a ſhort ſentence. This piece of ſtupidity is the more inſufferable, as it puts on the air of wiſdom.

Great talents for converſation requires to be accompanied with great politeneſs. He who eclipſes others, owes them great civilities; and whatever a miſtaken vanity may tell us, it is better to pleaſe in converſation, than to ſhine in it.

17. A prudent man will avoid talking much of any particular ſcience, for which he is remarkably famous. There is not, methinks, an handſomer thing ſaid of Mr. *Cowley* in his whole life, than, that none but his intimate friends ever diſcovered he was a great poet by his diſcourſe. Beſides the decency of this rule, it is certainly founded in good policy. A man who talks of any thing he is already famous for, has little to get, but a great deal to loſe.

18. I might add, that he who is ſometimes ſilent on a ſubject where every one is ſatisfied he would ſpeak well, will often be thought no leſs knowing in any other matters, where, perhaps, he is wholly ignorant.

Women are frightened at the name of argument, and are ſooner convinced by an happy turn, or witty expreſſion, than by demonſtration.

19. Whenever you commend, add your reaſons for ſo doing; it is this which diſtinguiſhes the approbation of a man of ſenſe, from the flattery of ſycophants, and admiration of fools.

Raillery is no longer agreeable than while the whole company is pleaſed with it. I would leaſt of all be underſtood to except the perſon raillied.

20. Though good humour, ſenſe, and diſcretion can ſeldom fail to make a man agreeable, it may be no ill-policy ſometimes to prepare yourſelf in a particular manner for converſation, by looking a little farther than your neighbours into whatever is become a reigning ſubject. If our armies are beſieging a place of importance abroad, or our Houſe of Commons debating a bill of conſequence at home, you can hardly fail of being heard with pleaſure, if you have nicely informed yourſelf of the ſtrength, ſituation,

ſituation, and hiſtory of the firſt, or of the reaſons for and againſt the latter.

21. It will have the ſame effect if when any ſingle perſon begins to make a noiſe in the world, you can learn ſome of the ſmalleſt accidents in his life or converſation, which, though they are too fine for the obſervation of the vulgar, give more ſatisfaction to men of ſenſe, (as they are the beſt openings to a real character) than the recital of his moſt glaring actions. I know but one ill conſequence to be feared from this method, namely, that coming full charged into company, you ſhould reſolve to unload, whether an handſome opportunity offers itſelf or no.

22. The liberal arts, though they may poſſibly have leſs effect on our external mien and behaviour, make ſo deep an impreſſion on the mind, as is very apt to bend it wholly one way.

The mathematician will take little leſs than demonſtration in the moſt common diſcourſe, and the ſchoolman is as great a friend to definitions and ſyllogiſms. The phyſician and divine are often heard to dictate in private companies with the ſame authority which they exerciſe over their patients and diſciples; while the lawyer is putting caſes, and raiſing matter for diſputation, out of every thing that occurs.

23. Though the aſking of queſtions may plead for itſelf the ſpecious name of modeſty, and a deſire of information, it affords little pleaſure to the reſt of the company, who are not troubled with the ſame doubts; beſides which, he who aſks a queſtion would do well to conſider that he lies wholly at the mercy of another before he receives an anſwer.

24. Nothing is more ſilly than the pleaſure ſome people take in what they call ſpeaking their minds. A man of this make will ſay a rude thing for the mere pleaſure of ſaying it, when an oppoſite behaviour, full as innocent, might have preſerved his friend, or made his fortune.

It is not impoſſible for a man to form to himſelf as exquiſite a pleaſure in complying with the humour and ſentiments of others, as of bringing others over to his own;

own; ſince 'tis the certain ſign of a ſuperior genius, that can take and become whatever dreſs it pleaſes.

25. Avoid diſputes as much as poſſible, in order to appear eaſy and well-bred in converſation. You may aſſure yourſelf that it requires more wit, as well as more good-humour, to improve than to contradict the notions of another; but if you are at any time obliged to enter on an argument, give your reaſons with the utmoſt coolneſs and modeſty, two things which ſcarce ever fail of making an impreſſion on the hearers. Beſides, if you are neither dogmatical, nor ſhew either by your actions or words, that you are full of yourſelf, all will the more heartily rejoice at your victory; nay, ſhould you be pinched in your argument, you may make your retreat with a very good grace: you were never poſitive, and are now glad to be better informed.

26. This hath made ſome approve the Socratical way of reaſoning, where, while you ſcarce affirm any thing, you can hardly be caught in an abſurdity; and tho' poſſibly you are endeavouring to bring over another to your opinion, which is firmly fixed, you ſeem only to deſire information from him.

27. In order to keep that temper, which is ſo difficult, and yet ſo neceſſary to preſerve, you may pleaſe to conſider, that nothing can be more unjuſt or ridiculous, than to be angry with another becauſe he is not of your opinion. The intereſts, education, and means by which men attain their knowledge, are ſo very different, that it is impoſſible they ſhould all think alike; and he has at leaſt as much reaſon to be angry with you, as you with him.

28. Sometimes to keep yourſelf cool, it may be of ſervice to aſk yourſelf fairly, what might have been your opinion, had you all the biaſſes of education and intereſt your adverſary may poſſibly have? But if you contend for the honour of victory alone, you may lay down this as an infallible maxim, That you cannot make a more falſe ſtep, or give your antagoniſts a greater advantage over you, than by falling into a paſſion.

29. When

29. When an argument is over, how many weighty reaſons does a man recollect, which his heat and violence made him utterly forget?

It is yet more abſurd to be angry with a man, becauſe he does not apprehend the force of your reaſons, or give weak ones of his own. If you argue for reputation, this makes your victory the eaſier; he is certainly in all reſpects an object of your pity, rather than anger; and if he cannot comprehend what you do, you ought to thank nature for her favours, who has given you ſo much the clearer underſtanding.

30. You may pleaſe to add this conſideration, That among your equals no one values your anger, which only preys upon its maſter; and perhaps you may find it not very conſiſtent either with prudence or your eaſe, to puniſh yourſelf whenever you meet with a fool or a knave.

31. Laſtly, if you propoſe to yourſelf the true end of argument, which is information, it may be a ſeaſonable check to your paſſion; for if you ſearch purely after truth, it will be almoſt indifferent to you where you find it. I cannot in this place omit an obſervation which I have often made, namely, that nothing procures a man more eſteem and leſs envy from the whole company, than if he chooſes the part of moderator, without engaging directly on either ſide in a diſpute.

32. This gives him the character of impartial, furniſhes him an opportunity of ſifting things to the bottom, ſhewing his judgment, and of ſometimes making handſome compliments to each of the contending parties.

When you have gained a victory, do not puſh it too far; it is ſufficient to let the company and your adverſary ſee it is in your power, but that you are too generous to make uſe of it.

33. I ſhall only add, that beſides what I have here ſaid, there is ſomething which can never be learnt but in the company of the polite. The virtues of men are catching as well as their vices, and your own obſervations added to theſe, will ſoon diſcover what it is that commands

mands attention in one man, and makes you tired and diſpleaſed with the diſcourſe of another.

## *Further Remarks taken from Lord Cheſterfield's Letters to his Son.*

34. HAVING now given you full and ſufficient inſtructions for making you well-received in the beſt of companies; nothing remains but that I lay before you ſome few rules for your conduct in ſuch company. Many things on this ſubject I have mentioned before; but ſome few matters remain to be mentioned now.

Talk, then, frequently, but not long together, leſt you tire the perſons you are ſpeaking to; for few perſons talk ſo well upon a ſubject, as to keep up the attention of their hearers for any length of time.

35. Avoid telling ſtories in company, unleſs they are very ſhort indeed, and very applicable to the ſubject you are upon; in this caſe relate them in as few words as poſſible, without the leaſt digreſſion, and with ſome apology: as that you hate the telling of ſtories, but the ſhortneſs of it induced you. And, if your ſtory has any wit in it, be particularly careful not to laugh at it yourſelf. Nothing is more tireſome and diſagreeable than a long tedious narrative; it betrays a goſſiping diſpoſition, and great want of imagination; and nothing is more ridiculous than to expreſs an approbation of your own ſtory, by a laugh.

36. In relating any thing, keep clear of repetitions, or very hackneyed expreſſions, ſuch as, *ſays he*, or *ſays ſhe*. Some people will uſe theſe ſo often, as to take off the hearers attention from the ſtory; as, in an organ out of tune, one pipe ſhall perhaps ſound the whole time we are playing, and confuſe the piece, ſo as not to be underſtood.

37. Digreſſions, likewiſe, ſhould be guarded againſt. A ſtory is always more agreeable without them. Of this kind are, "*the gentleman I am telling you of, is the ſon of Sir Thomas* ———, *who lives in Harley-ſtreet*; —*you muſt know*

*know him—his brother had a horſe that won the ſweepſtakes at the laſt Newmarket meeting—Zounds! if you don't know him, you know nothing.*" Or, "*He was an upright tall old gentleman, who wore his own long hair; don't you recollect him?*"—All this is unneceſſary; is very tireſome and provoking, and would be an excuſe for a man's behaviour, if he was to leave us in the midſt of our narrative.

38. Some people have a trick of holding the perſons they are ſpeaking to by the button, or the hand, in order to be heard out; conſcious, I ſuppoſe, that their tale is tireſome. Pray, never do this; if the perſon you ſpeak to is not as willing to hear your ſtory, as you are to tell it, you had much better break off in the middle: for if you tire them once they will be afraid to liſten to you a ſecond time.

39. Others have a way of punching the perſon they are talking to, in the ſide, and at the end of every ſentence, aſking him ſome ſuch queſtions as the following: "Wasn't I right in that?"—"You know, I told you ſo?—What's your opinion?" and the like; or perhaps, they will be thruſting him, or jogging him with their elbow. For mercy's ſake, never give way to this: it will make your company dreaded.

40. Long talkers are frequently apt to ſingle out ſome unfortunate man preſent; generally the moſt ſilent one of the company, or probably him who ſits next them. To this man, in a kind of half-whiſper, will they run on, for half an hour together. Nothing can be more ill-bred. But, if one of theſe unmerciful talkers ſhould attack you, if you wiſh to oblige him, I would recommend the hearing with patience: ſeem to do ſo at leaſt, for you could not hurt him more than to leave him in the middle of his ſtory, or diſcover any impatience in the courſe of it.

41. Inceſſant talkers are very diſagreeable companions. Nothing can be more rude than to engroſs the converſation to yourſelf, or to take the words, as it were, out of another man's mouth. Every man in company has an equal claim to bear his part in the converſation, and to deprive him of it, is not only unjuſt, but a tacit

declaration

declaration that he cannot ſpeak ſo well upon the ſubject as yourſelf; you will therefore take it up. And, what can be more rude? I would as ſoon forgive a man that ſhould ſtop my mouth when I was gaping, as take my words from me while I was ſpeaking them. Now, if this be unpardonable, it cannot be leſs ſo

42. To help out or foreſtall the ſlow ſpeaker, as if you alone were rich in expreſſions and he were poor. You may take it for granted, every one is vain enough to think he can talk well, though he may modeſtly deny it; helping a perſon out therefore in his expreſſions, is a correction that will ſtamp the corrector with impudence and ill manners.

43. Thoſe who contradict others upon all occaſions, and make every aſſertion a matter of diſpute, betray by this behaviour an unacquaintance with good-breeding. He therefore who wiſhes to appear amiable, with thoſe he converſes with, will be cautious of ſuch expreſſions as theſe, "That can't be true, ſir." "The affair is as I ſay." "That muſt be falſe, ſir." "If what you ſay is true, &c." You may as well tell a man he lies at once, as thus indirectly impeach his veracity. It is equally as rude to be proving every trifling aſſertion with a bet or a wager. "I'll bet you fifty of it, and ſo on." Make it then a conſtant rule, in matters of no great importance, complaiſantly to ſubmit your opinion to that of others; for a victory of this kind often coſts a man the loſs of a friend.

44. Giving advice unaſked is another piece of rudeneſs; it is, in effect, declaring ourſelves wiſer than thoſe to whom we give it; reproaching them with ignorance and inexperience. It is a freedom that ought not to be taken with any common acquaintance, and yet there are thoſe who will be offended, if their advice is not taken. "Such-a-one," ſay they, "is above being adviſed." "He ſcorns to liſten to my advice;" as if it were not a mark of greater arrogance to expect every one to ſubmit to their opinion than for a man ſometimes to follow his own.

45. There

45. There is nothing ſo unpardonably rude, as a ſeeming inattention to the perſon who is ſpeaking to you; though you may meet with it in others, by all means, avoid it yourſelf. Some ill-bred people, while others are ſpeaking to them, will, inſtead of looking at or attending to them, perhaps fix their eyes on the cieling, or ſome picture in the room, look out of the window, play with a dog, their watch chain, or their cane, or probably pick their nails or their noſes. Nothing betrays a more trifling mind than this; nor can any thing be a greater affront to the perſon ſpeaking; it being a tacit declaration, that what he is ſaying is not worth your attention. Conſider with yourſelf how you would like ſuch treatment, and, I am perſuaded, you will never ſhew it to others.

46. Surlineſs or moroſeneſs is incompatible alſo with politeneſs. Such as, ſhould any one ſay "he was deſired "to preſent Mr. Such-a-one's reſpects to you," to reply, "What the devil have I to do with his reſpects?"— "My Lord enquired after you lately, and aſked how you "did," to anſwer, "if he wiſhes to know, let him come "and feel my pulſe," and the like. A good deal of this often is affected; but whether affected or natural, it is always offenſive. A man of this ſtamp will occaſionally be laughed at as an oddity; but in the end, will be deſpiſed.

47. I ſhould ſuppoſe it unneceſſary to adviſe you to adapt your converſation to the company you are in. You would not ſurely ſtart the ſame ſubject, and diſcourſe of it in the ſame manner, with the old and with the young, with an officer, a clergyman, a philoſopher, and a woman? no; your good ſenſe will undoubtedly teach you to be ſerious with the ſerious, gay with the gay, and to trifle with the triflers.

48. There are certain expreſſions which are exceedingly rude, and yet there are people of liberal education that ſometimes uſe them; as "you don't underſtand me, ſir." "It is not ſo." "You miſtake." "You know nothing "of the matter, &c." Is it not better to ſay? "I believe "I do not expreſs myſelf ſo as to be underſtood." "Let "us conſider it again, whether we take it right or not."

It

It is much more polite and amiable to make ſome excuſe for another, even in caſes where he might juſtly be blamed, and to repreſent the miſtake as common to both, rather than charge him with inſenſibility or incomprehenſion.

49. If any one ſhould have promiſed you any thing and not have fulfilled that promiſe, it would be very unpolite to tell him, he has forfeited his word; or if the ſame perſon ſhould have diſappointed you, upon any occaſion, would it not be better to ſay, "you were probably "ſo much engaged, that you forgot my affair," or "perhaps it ſlipped your memory;" rather than, "you "thought no more about it," or "you pay very little re"gard to your word." For, expreſſions of this kind leave a ſting behind them. They are a kind of provocation and affront, and very often bring on laſting quarrels.

50. Be careful not to appear dark and myſterious, leſt you ſhould be thought ſuſpicious; than which there cannot be a more unamiable character. If you appear myſterious and reſerved, others will be truly ſo with you; and in this caſe, there is an end to improvement, for you will gather no information. Be reſerved, but never ſeem ſo.

51. There is a fault extremely common with ſome people, which I would have you avoid. When their opinion is aſked upon any ſubject, they will give it with ſo apparent a diffidence and timidity, that one cannot, without the utmoſt pain, liſten to them; eſpecially if they are known to be men of univerſal knowledge. "Your "lordſhip will pardon me," ſays one of this ſtamp, "if "I ſhould not be able to ſpeak to the caſe in hand, ſo well "as it might be wiſhed."—"I'll venture to ſpeak of this "matter, to the beſt of my poor abilities and dullneſs of "apprehenſion."—"I fear I ſhall expoſe myſelf, but in "obedience to your lordſhip's commands"—and while they are making theſe apologies, they interrupt the buſineſs and tire the company.

52. Always

52. Always look people in the face, when you ſpeak to them, otherwiſe you will be thought conſcious of ſome guilt; beſides you loſe the opportunity of reading their countenances; from which you will much better learn the impreſſion your diſcourſe makes upon them, than you can poſſibly do from their words; for words are at the will of every one, but the countenance is frequently involuntary.

53. If in ſpeaking to a perſon, you are not heard, and ſhould be deſired to repeat what you ſaid, do not raiſe your voice in the repetition, leſt you ſhould be thought angry, on being obliged to repeat what you had ſaid before; it was probably owing to the hearer's inattention.

54. One word only, as to ſwearing. Thoſe who addict themſelves to it, and interlard their diſcourſe with oaths, can never be conſidered as gentlemen; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every reſpect, as vulgar as it is wicked.

55. Never accuſtom yourſelf to ſcandal, nor liſten to it; for though it may gratify the malevolence of ſome people; nine times out of ten, it is attended with great diſadvantages. The very perſon you tell it to will, on reflection, entertain a mean opinion of you, and it will often bring you into a very diſagreeable ſituation. And as there would be no evil ſpeakers, if there were no evil hearers; it is in ſcandal as in robbery; the receiver is as bad as the thief. Beſides, it will lead people to ſhun your company, ſuppoſing that you will ſpeak ill of them to the next acquaintance you meet.

56. Carefully avoid talking either of your own or other people's domeſtic concerns. By doing the one, you will be thought vain; by entering into the other, you will be conſidered as officious. Talking of yourſelf is an impertinence to the company; your affairs are nothing to them; beſides they cannot be kept too ſecret. And as to the affairs of others, what are they to you? In talking of matters that no way concern you, you are liable to commit blunders, and ſhould you touch any one in a ſore

part, you may poſſibly loſe his eſteem. Let your converſation then in mixed companies always be general.

57. Jokes, *bon-mots*, or the little pleaſantries of one company, will not often bear to be told in another; they are frequently local, and take their riſe from certain circumſtances; a ſecond company may not be acquainted with theſe circumſtances, and of courſe your ſtory may not be underſtood, or want explaining; and if after you have prefaced it with, "I will tell you a good thing," the ſting ſhould not be immediately perceived, you will appear exceedingly ridiculous, and wiſh you had not told it. Never then repeat in one place, what you hear in another.

58. In moſt debates, take up the favourable ſide of the queſtion; however, let me caution you againſt being clamorous, that is, never maintain an argument with heat, though you know yourſelf right; but offer your ſentiments modeſtly and coolly, and if this does not prevail, give it up, and try to change the ſubject by ſaying ſomething to this effect; "I find we ſhall hardly convince one "another, neither is there any neceſſity to attempt it; "ſo let us talk of ſomething elſe."

59. Not that I would have you give up your opinion always; no, aſſert your own ſentiments, and oppoſe thoſe of others when wrong, but let your manner and voice be gentle and engaging, and yet no ways affected, If you contradict, do it with, *I may be wrong, but—I won't be poſitive, but I really think—I ſhould rather ſuppoſe—if I may be permitted to ſay*—and cloſe your diſpute with good humour, to ſhew you are neither diſpleaſed yourſelf, nor meant to diſpleaſe the perſon you diſpute with.

60. Acquaint yourſelf with the character and ſituations of the company you go into, before you give a looſe to your tongue; for ſhould you enlarge on ſome virtue, which any one preſent may notoriouſly want; or ſhould you condemn ſome vice, which any of the company may be particularly addicted to, they will be apt to think your reflections pointed and perſonal, and you will be ſure to give offence. This conſideration will naturally lead you,

you, not to ſuppoſe things ſaid in general, to be levelled at you.

61. Low-bred people, when they happen occaſionally to be in good company, imagine themſelves to be the ſubject of every ſeparate converſation. If any part of the company whiſpers, it is about them; if they laugh, it is at them; and if any thing is ſaid which they do not comprehend, they immediately ſuppoſe it is meant of them. This miſtake is admirably ridiculed in one of our celebrated comedies. "*I am ſure*, ſays Scrub, *they were talking of me, for they laughed conſumedly.*"

62. Now, a well-bred perſon never thinks himſelf diſeſteemed by the company, or laughed at, unleſs their reflections are ſo groſs, that he cannot be ſuppoſed to miſtake them, and his honour obliges him to reſent it in a proper manner; however, be aſſured, gentlemen never laugh at or ridicule one another, unleſs they are in joke, or on a footing of the greateſt intimacy. If ſuch a thing ſhould happen once in an age, from ſome pert coxcomb, or ſome flippant woman, it is better not to ſeem to know it, than make the leaſt reply.

63. It is a piece of politeneſs not to interrupt a perſon in a ſtory, whether you have heard it before or not. Nay, if a well-bred man is aſked whether he has heard it, he will anſwer no, and let the perſon go on, though he knows it already. Some are fond of telling a ſtory, becauſe they think they tell it well, others pride themſelves in being the firſt teller of it, and others are pleaſed at being thought entruſted with it. Now, all theſe perſons you would diſappoint by anſwering yes: and, as I have told you before, as the greateſt proof of politeneſs is to make every body happy about you, I would never deprive a perſon of any ſecret ſatisfaction of this ſort, when I could gratify him by a minute's attention.

64. Be not aſhamed of aſking queſtions, if ſuch queſtions lead to information; always accompany them with ſome excuſe, and you never will be reckoned impertinent. But, abrupt queſtions, without ſome apology, by all means avoid, as they imply deſign. There is a way of fiſhing for facts, which, if done judiciouſly,

will anſwer every purpoſe, ſuch as taking things you wiſh to know for granted; this will perhaps lead ſome officious perſon to ſet you right. So again, by ſaying, you have heard ſo and ſo, and ſometimes ſeeming to know more than you do, you will often get at information, which you would loſe by direct queſtions, as theſe would put people upon their guard, and frequently defeat the very end you aim at.

65. Make it a rule never to reflect on any body of people, for by this means you will create a number of enemies. There are good and bad of all profeſſions, lawyers, ſoldiers, parſons or citizens. They are all men, ſubject to the ſame paſſions, differing only in their manner, according to the way they have been bred up in. For this reaſon, it is unjuſt as well as indiſcreet to attack them as a *corps* collectively. Many a young man has thought himſelf extremely clever in abuſing the clergy. What are the clergy more than other men? Can you ſuppoſe a black gown can make any alteration in his nature? Fie, fie; think ſeriouſly, and I am convinced you will never do it.

66. But above all, let no example, no faſhion, no witticiſm, no fooliſh deſire of ariſing above what knaves call prejudices, tempt you to excuſe, extenuate or ridicule the leaſt breach of morality, but upon every occaſion ſhew the greateſt abhorrence of ſuch proceedings, and hold virtue and religion in the higheſt veneration.

It is a great piece of ill-manners to interrupt any one while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any foreign matter. But this every child knows.

67. The laſt thing I ſhall mention is that of concealing your learning, except on particular occaſions. Reſerve this for learned men, and let them rather extort it from you, than you be too willing to diſplay it. Hence you will be thought modeſt, and to have more knowledge than you really have. Never ſeem wiſe or more learned than the company you are in. He who affects to ſhew his learning will be frequently queſtioned; and if found ſuperficial,

perficial, will be ſneered at; if otherwiſe, he will be deemed a pedant. Real merit will always ſhew itſelf, and nothing can leſſen it in the opinion of the world, but a man's exhibiting it himſelf.

For God's ſake, revolve all theſe things ſeriouſly in your mind, before you go abroad into life. Recollect the obſervations you have yourſelf occaſionally made upon men and things, compare them with my inſtructions, and act wiſely and conſequentially, as they ſhall teach you.

## *The Viſion of Mirza, exhibiting a Picture of Human Life.*

[SPECTATOR, No. 159.

ON the fifth day of the moon, which, according to the cuſtom of my forefathers, I always keep holy, after having waſhed myſelf, and offered up my morning devotions, I aſcended the high hills of Bagdat, in order to paſs the reſt of the day in meditation and prayer. As I was here airing myſelf on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and paſſing from one thought to another, Surely, ſaid I, man is but a ſhadow, and life a dream.

2. Whilſt I was thus muſing, I caſt my eyes towards the ſummit of a rock that was not far from me, where I diſcovered one in the habit of a ſhepherd, with a little muſical inſtrument in his hand. As I looked upon him he applied it to his lips, and began to play upon it. The ſound of it was exceeding ſweet, and wrought into a variety of tunes that were inexpreſſibly melodious, and altogether different from any thing I had ever heard: they put me in mind of thoſe heavenly airs that are played to the departed ſouls of good men upon their firſt arrival in Paradiſe, to wear out the impreſſions of the laſt agonies, and qualify them for the pleaſures of that happy place. My heart melted away in ſecret raptures.



3. I had

3. I had been often told that the rock before me was the haunt of a genius; and that ſeveral had been entertained with that muſic, who had paſſed by it, but never heard that the muſician had before made himſelf viſible. When he had raiſed my thoughts by thoſe tranſporting airs which he played, to taſte the pleaſures of his converſation, as I looked upon him like one aſtoniſhed, he beckoned to me, and by the waving of his hand directed me to approach the place where he ſat.

4. I drew near with that reverence which is due to a ſuperior nature; and as my heart was entirely ſubdued by the captivating ſtrains I had heard, I fell down at his feet and wept. The genius ſmiled upon me with a look of compaſſion and affability that familiarized him to my imagination, and at once diſpelled all the fears and apprehenſions with which I approached him. He lifted me from the ground, and taking me by the hand, Mirza, ſaid he, I have heard thee in thy ſoliloquies: follow me.

5. He then led me to the higheſt pinnacle of the rock, and placing me on the top of it, caſt thy eyes eaſtward, ſaid he, and tell me what thou ſeeſt. I ſee, ſaid I, a huge valley, and a prodigious tide of water rolling through it. The valley that thou ſeeſt, ſaid he, is the vale of miſery, and the tide of water that thou ſeeſt is part of the great tide of eternity.

6. What is the reaſon, ſaid I, that the tide I ſee riſes out of a thick miſt at one end, and again loſes itſelf in a thick miſt at the other? What thou ſeeſt, ſaid he, is that portion of eternity which is called time, meaſured out by the ſun, and reaching from the beginning of the world to its conſummation. Examine now, ſaid he, this ſea that is bounded with darkneſs at both ends, and tell me what thou diſcovereſt in it. I ſee a bridge, ſaid I, ſtanding in the midſt of the tide. The bridge thou ſeeſt, ſaid he, is human life; conſider it attentively.

7. Upon a more leiſurely ſurvey of it, I found that it conſiſted of threeſcore and ten entire arches, with ſeveral broken arches, which, added to thoſe that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge conſiſted

ed at firſt of a thouſand arches; but that a great flood ſwept away the reſt, and left the bridge in the ruinous condition I now beheld it: but tell me further, ſaid he, what thou diſcovereſt on it. I ſee multitudes of people paſſing over it, ſaid I, and a black cloud hanging on each end of it.

8. As I looked more attentively, I ſaw ſeveral of the paſſengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the paſſengers no ſooner trod upon, but they fell through them into the tide, and immediately diſappeared. Theſe hidden pit-falls were ſet very thick at the entrance of the bridge, ſo that throngs of people no ſooner broke through the cloud, but many of them fell into them. They grew thinner, towards the middle, but multiplied and lay cloſer together towards the end of the arches that were entire.

9. There were indeed ſome perſons, but their number was very ſmall, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and ſpent with ſo long a walk.

10. I paſſed ſome time in the contemplation of this wonderful ſtructure, and the great variety of objects which it preſented. My heart was filled with a deep melancholy to ſee ſeveral dropping unexpectedly in the midſt of mirth and jollity, and catching at every thing that ſtood by them to ſave themſelves. Some were looking up towards the heavens in a thoughtful poſture, and in the midſt of a ſpeculation ſtumbled and fell out of ſight. Multitudes were very buſy in the purſuit of bubbles that glittered in their eyes and danced before them; but often when they thought themſelves within the reach of them, their footing failed, and down they ſunk.

11. In this confuſion of objects, I obſerved ſome with ſcimitars in their hands, and others with urinals, who ran to and fro upon the bridge, thruſting ſeveral perſons on trap-doors which did not ſeem to lie in their way, and which they might have eſcaped had they not been thus forced upon them.

12. The

12. The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it: take thine eyes off the bridge, says he, and tell me if thou seest any thing thou dost not comprehend. Upon looking up, what mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures several little winged boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life.

13. I here fetched a deep sigh: Alas, said I, man was made in vain! how is he given away to misery and mortality! tortured in life, and swallowed up in death! The genius being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it.

14. I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it; but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them.

15. I could see persons dressed in glorious habits with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers: and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me at the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly

fly away to thoſe happy ſeats; but the genius told me, there was no paſſage to them, except through the gates of death that I ſaw opening every moment upon the bridge.

16. The iſlands, ſaid he, that lie ſo freſh and green before thee, and with which the whole face of the ocean appears ſpotted as far as thou canſt ſee, are more in number than the ſand on the ſea ſhore; there are myriads of iſlands behind thoſe which thou here diſcovereſt, reaching further than thine eye, or even thine imagination can extend itſelf. Theſe are the manſions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are diſtributed among theſe ſeveral iſlands, which abound with pleaſures of different kinds and degrees, ſuitable to the reliſhes and perfections of thoſe who are ſettled in them; every iſland is a paradiſe accommodated to its reſpective inhabitants.

17. Are not theſe, O Mirza, habitations worth contending for? Does life appear miſerable, that gives thee opportunities of earning ſuch a reward? Is death to be feared that will convey thee to ſo happy an exiſtence? Think not man was made in vain, who has ſuch an eternity reſerved for him. I gazed with inexpreſſible pleaſure on theſe happy iſlands. At length, ſaid I, ſhew me now, I beſeech thee, the ſecrets that lie hid under thoſe dark clouds, which cover the ocean on the other ſide of the rock of adamant.

18. The genius making me no anſwer, I turned about to addreſs myſelf to him a ſecond time, but I found that he had left me; I then turned again to the viſion which I had been ſo long contemplating: but inſtead of the rolling tide, the arched bridge, and the happy iſlands, I ſaw nothing but the long hollow valley of Bagdat, with oxen, ſheep and camels grazing upon the ſides of it.

## *Riches not productive of Happiness; the Story of Ortogrul of Basra.*

[IDLER, No. 99.

1. AS Ortogrul of Basra was one day wandering along the streets of Bagdat, musing on the varieties of merchandize which the shops offered to his view, and observing the different occupations which busied the multitudes on every side, he was awakened from the tranquillity of meditation by a croud that obstructed his passage. He raised his eyes, and saw the chief Vizier, who, having returned from the Divan, was entering his palace.

2. Ortogrul mingled with the attendants, and being supposed to have some petition for the Vizier, was permitted to enter. He surveyed the spaciousness of the apartments, admired the walls hung with golden tapestry, and the floors covered with silken carpets, and despised the simple neatness of his own little habitation.

3. Surely, said he to himself, this palace is the seat of happiness, where pleasure succeeds to pleasure, and discontent and sorrow can have no admission. Whatever nature has provided for the delight of sense, is here spread forth to be enjoyed. What can mortals hope or imagine which the master of this palace has not obtained? The dishes of luxury cover his table, the voice of harmony lulls him in his bowers; he breathes the fragrance of the groves of Java, and sleeps upon the down of the cygnets of Ganges. He speaks and his mandate is obeyed; he wishes, and his wish is gratified! all whom he sees obey him, and all whom he hears flatter him.

4. How different, Ortogrul, is thy condition, who art doomed to the perpetual torments of unsatisfied desire, and who hast no amusement in thy power that can withhold thee from thy own reflections! They tell thee that thou art wise, but what does wisdom avail with poverty? None will flatter the poor, and the wise have very little power of flattering themselves. That man is surely the most wretched of the sons of wretchedness who lives with his own faults and follies always before him, and who has no

none to reconcile him to himself by praise and veneration. I have long sought content and have not found it; I will from this moment endeavour to be rich.

5. Full of his new resolution, he shut himself in his chamber for six months, to deliberate how he should grow rich; he sometimes proposed to offer himself as a counsellor to one of the kings of India, and sometimes resolved to dig for diamonds in the mines of Golconda. One day, after some hours passed in violent fluctuation of opinion, sleep insensibly seized him in his chair; he dreamed that he was ranging a desart country in search of some one that might teach him to grow rich; and as he stood on the top of a hill shaded with cypress, in doubt whither to direct his steps, his father appeared on a sudden standing before him.

6. Ortogrul, said the old man, I know thy perplexity; listen to thy father; turn thine eye on the opposite mountain. Ortorgrul looked, and saw a torrent tumbling down the rocks, roaring with the noise of thunder, and scattering its foam on the impending woods. Now, said his father, behold the valley that lies between the hills.

7. Ortogrul looked and espied a little well, out of which issued a small rivulet. Tell me now, said his father, dost thou wish for sudden affluence, that may pour upon thee like the mountain torrent, or for a slow and gradual encrease, resembling the rill gliding from the well? Let me be quickly rich, said Ortogrul; let the golden stream be quick and violent.

8. Look round thee, said his father, once again. Ortogrul looked, and perceived the channel of the torrent dry and dusty; but following the rivulet from the well, he traced it to a wide lake, which the supply, slow and constant, kept always full. He waked, and determined to grow rich by silent profit and persevering industry.

9. Having sold his patrimony, he engaged in merchandize, and in twenty years purchased lands on which he raised a house, equal in sumptuousness to that of the Visier, to which he invited all the ministers of pleasure, expecting to enjoy all the felicity which he had imagined riches able to afford. Leisure soon made him weary of himself, and he longed to be persuaded that he was great

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and happy. He was courteous and liberal; he gave all that approached him hopes of pleasing him, and all who should please him hopes of being rewarded. Every art of praise was tried, and every source of adulatory fiction was exhausted.

10. Ortogrul heard his flatterers without delight, because he found himself unable to believe them. His own heart told him its frailties, his own understanding reproached him with his faults. How long, said he, with a deep sigh, have I been labouring in vain to amass wealth which at last is useless! Let no man hereafter wish to be rich, who is already too wise to be flattered.

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